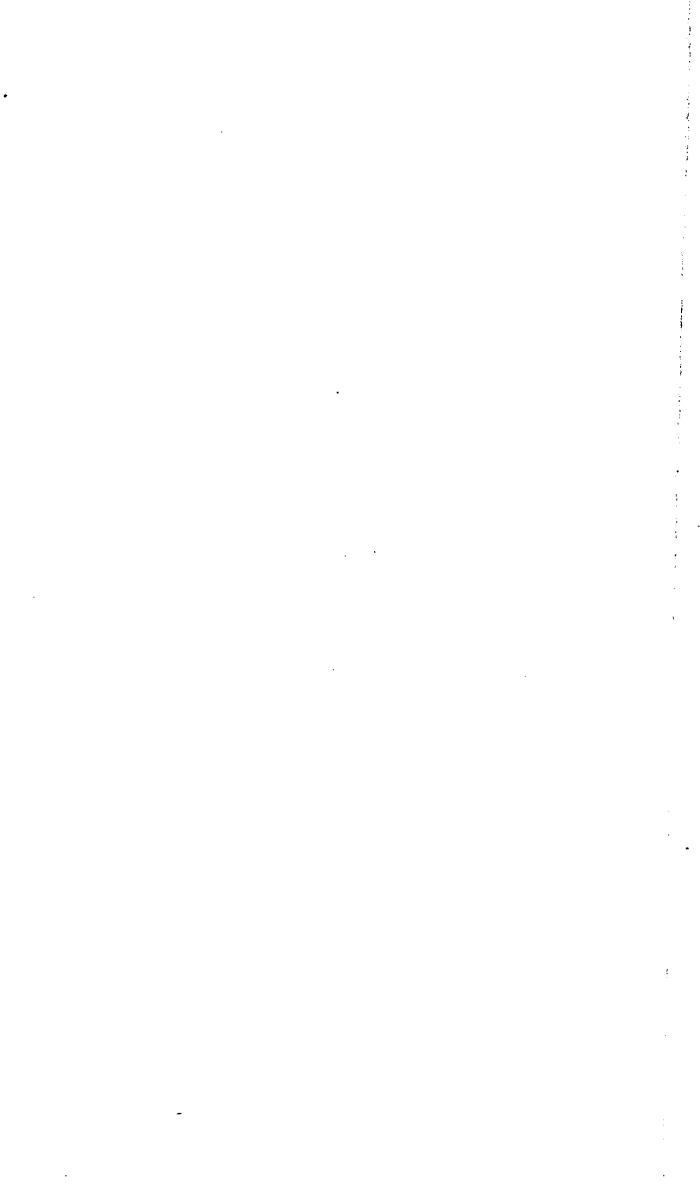


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SELECT REMAINS

OF

THE REV. JOHN BROWN,

PASTOR MINISTER OF THE GOSPEL AT HADDINGTON;

WHO DIED JUNE 19, 1787.

Containing,

- | | |
|------------------------------|------------------------------|
| I. Memoirs of his Life; | V. An account of some of his |
| II. Letters to his Friends; | Dying Sayings; and |
| III. Religious Tracts; | VI. Dying Advices to his |
| IV. Advices to his Children. | Congregation. |



In doctrine shewing uncorruptness, gravity, sincerity, sound speech that cannot be condemned. *Tir. ii. 7, 8.*

Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity *1 Tim. iv 12.*

I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: *2 Tim. iv. 7, 8.*

TO WHICH IS ADDED,

ADDRESS TO STUDENTS OF DIVINITY,

PITTSBURGH,

PRINTED AND PUBLISHED BY CRAMER, SPEAR
AND EICHBAUM, AT THE FRANKLIN HEAD
BOOKSTORE, IN MARKET, BE-
TWEEN FRONT AND SE-
COND STREETS.

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PREFACE.



THAT the subjects of the following Papers are serious and interesting, we suppose, will be readily admitted. It is, however, judged necessary that we attest, that the Papers themselves are the genuine productions of our Father.

1. The *Memoirs* were in substance written by his own hand, two or three years before he died. It was his care to mark the singular dispensations of Providence towards him; and then prudently to declare them to his children, that they also might set their hope in God.

2. The *Letters* were sent by him to some intimate friends. We need scarce inform the reader, that the author never had the most remote thought of their being printed. Some of the persons who had them in possession, finding

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their own hearts warmed with the truths which they contained, expressed a willingness to have them made publick, for the edification of others.

3. The *Tracts* were composed by him, and published at London; some of them in the *Gospel Magazine*, and the rest in the *Theological Miscellany*. As comparatively few have seen them, in these treasures of divine knowledge, it was thought, that by the reprinting of them in this collection, they would be of more general service.

4. The *Advices* to the children and to the congregation, were found among our father's papers after his decease. He was convinced in his own mind, that *Union to Christ*, evidenced by conformity to him in holiness, "is the one thing needful;" this was the doctrine which he taught whilst he lived; and he intended, that these advices should declare his sentiments on this subject, when he was dead.

5. The *Dying Words* were almost all wrote down when uttered; and, as the writer behoved to attend to the duties of his station, in a distant part of the country, much of what was said

in his absence was forgotten. It will be admitted by all who were acquainted with the deceased; that, although he had a peculiar pleasure, in relating the well-attested accounts of the experiences of others, yet, with respect to his own, he was very reserved. If in the end of his life, he expressed his confidence in the strongest terms, it can only be imputed to the fulness of his inward persuasion. If at last he was free in mentioning God's gracious dealings with his soul, it will be remembered, that it was only among a circle of friends and acquaintances. But indeed his heart was so much filled with the admiration of the love of God, that "he could not speak the things which he had seen and heard."

No doubt the editors will be censured by some, as too partial to the memory of their deceased father, in offering these papers to the publick: we, however, flatter ourselves, that the pleasing hope of being instrumental in doing good to souls, will always more than overbalance any uneasiness arising from reflections of this kind.

If some secure hypocrites are awakened, some profane sinners are converted, some wavering Christians are established, and some distressed souls are comforted; we have fully gained our end in the publication.

That the Lord may make the perusal of these *Select Remains*, effectual for accomplishing such valuable purposes on many is the prayer of their servants in the work of the gospel.

JOHN BROWN,
EBENEZER BROWN.

Feb. 6, 1789.

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SELECT REMAINS.



MEMOIRS

OF MR. BROWN'S LIFE.

THE Rev. John Brown was born in the year 1722, in a little village called Carpou, in the county of Perth, Scotland. The narrative of his experience which he left behind him is as follows :

The more I consider the dealings between God and my soul, I am the more amazed at his marvellous kindness to me, and at my ingratitude and rebellion against him.

I reflect on it as a great mercy, that I was born in a family which took care of my Christian instruction, and in which I had the privilege of God's worship both morning and evening. This was the case in few families in that corner; and it was the more remarkable considering that my father had not got any regular instruction in reading.

About the eighth year of my age, I happened in a crowd to push into the church at Abernethy, on a sacrament sabbath. Then it was common for all but intended communicants to be excluded. Before I was excluded, I heard one or two tables served by a minister, who spake much to the commendation of Christ: this in a sweet and delightful manner captivated my young affections, and has since made me think that children should never be kept out of the church on

such occasions. At this period of life my thirst after knowledge was great, and indeed pride often instigated me to diligence. My parents' circumstances were such, that they were not able to afford me any great length of time at school for reading, writing, and arithmetick. I had a particular delight in learning by heart the catechisms published by Vincent, Flavel, and the Westminster assembly, and was much profited by them. One month at school, without my parents' allowance, I bestowed upon the Latin.

My father dying about the eleventh year of my age, and my mother soon after, I was left a poor orphan, and had nothing to depend on but the providence of God;—and I must say that the Lord hath been 'the father of the fatherless, and the orphan's stay.'

In the thirteenth and fourteenth years of my life, the Lord by his word, read and heard, did often strive with my soul for its good. The perusal of Allan's 'Alarm to the Unconverted' contributed, in some measure, to awaken my conscience, and to move my affections. However, some of his hints, made worse by my corrupt mind, occasioned my *legal* covenanting with God. I made much the same use of that excellent book, Guthrie's 'Trial of a Saving interest in Christ.' Indeed, such was the bias of my heart, under her convictions, that I was willing to do any thing rather than flee to Christ, and trust to his free grace alone for my salvation.

- I had no small pleasure, about this time, in reading religious books, such as the Bible, Rutherford's Letters, Gouge's Directions how to walk with God, &c. By means of attention to these, I was lead into some measure of tenderness in my external beha-

viour. The impressions which were made on my mind, by the sermons which I heard, and the books which I read, were on certain occasions very great, and sometimes continued for several days. Under these I was much given to prayer, but concealed all my religious exercises to the utmost of my power. Within a few months after my mother's death, I was seized four times with fevers, which succeeded each other rapidly, and which brought me so low, that almost every person who saw me lost all hopes of my recovery: though I did not expect immediate death in those troubles, yet apprehensions of eternity exceedingly affected me. A serious friend told me, after I was recovered, that, when she was praying in my behalf, these words, 'I will satisfy him with long life, and I will shew him my salvation,' were so impressed by God on her heart, that she was perfectly easy under all my distress.

Deprived of my parents, I was obliged to leave a small religious family, and to enter into a larger.— This was attended with much practical apostacy from the Lord. My former attainments were lost, and religious exercises were often omitted. Even secret prayer, was not always regularly performed; but I in my folly pleased myself, by making up the number in one day, in which I had been deficient on another.

After many changes in the frame of my heart, Providence again afflicted me with a fever in the nineteenth year of my age: this in some degree awakened my concern about eternal salvation.

After my recovery, I heard a sermon on John vi. 64. 'There are some of you that believe not.' This, though delivered by one that was reckoned a general preacher, pierced my conscience, as if almost every sentence had been directed to none but me; and it

made me conclude myself one of the greatest unbelievers in the world. My soul was thrown into a sort of agony, and I was made to look on all my former experiences as effects of the common operations of the Holy Ghost. In this manner I viewed them for many years afterwards, till at last God shewed me, that I was wrong in throwing aside all my attainments, as having nothing really gracious in them.

Next day I heard a sermon on Isa. liii. 4. 'Surely he hath borne our griefs and carried our sorrows.' This enlightened and melted my heart in a way that I had never before felt. I was made as a poor lost sinner, as the chief of sinners, to essay appropriating the Lord Jesus as having done all for *me*, and as wholly made over to *me* in the gospel, as the free gift of God; and as my all-sufficient Saviour, answerable to all my folly, ignorance, guilt, filthiness, slavery and misery. Through this, and other ordinances, the pleasure which I had enjoyed in some former years, was not only remarkably returned, but I attained far clearer views of the freedom of God's grace, and the exercise of taking hold of, and pleading, the promises of the gospel. I had not been much above a year, when I was exercised with a new trial of five years continuance. In consequence of my anxious pursuit after learning, as opportunity was given, and especially by the gracious assistance of God, I had acquired some knowledge of the Latin, Greek, and Hebrew languages; and was resolving to use them in the service of Christ, if he should open a regular door. My learning of these languages without a master, except for one month, occasioned my obtaining the favour of some, and my meeting with the malice of others. By the last it was represented, that I had certainly got my learning in some *sinful* way; and this groundless calumny spread far and wide. The reproach was exceedingly distressing to me; howe-

ver, God was gracious, for I enjoyed remarkable mixtures of mercy with the affliction. At the beginning of the trial, these words, 'The Lord will command his loving-kindness in the day-time, and his song shall be with me in the night, and my prayer to the God of my life' were peculiarly sweet to my soul.

The members of the Praying Society, to which I belonged, continued my steady friends, and were more kind to me now than before. My acquaintance with the world being extended, many others also manifested remarkable sympathy. But my chief support under the calumny was the words of truth, which the Lord enabled me to believe. At sacramental occasions, at Dunfirmline, Burntisland, and Glasgow, he marvellously refreshed my soul, and made these years the most pleasant that ever I had, or perhaps ever shall have on earth.

Discourses on these texts; Heb. x. 37.—'Yet a little while, and he that shall come will come:' Ezek. xxxvii. 12—'Behold, O my people, I will open your graves!' and Psalm xci. 2—'I will say of the Lord, he is my refuge:'—and a meditation on Psal. v. 1. 'But as for me, I will come into thy house in the multitude of thy mercy;' were peculiarly ravishing.—Mean while the Lord, by the reproach which was cast upon me, led me out to ponder my own heart and way, and made me to see myself before him as a devil, and much worse. This excited me to submit to my lot, and kept me from exposing my slanderers. Micah's words much affected my heart; chap. vii. 8—10. 'Rejoice not against me, O mine enemy; when I fall I shall arise; when I sit in darkness the Lord shall be a light unto me, &c.' Then, and ever since, I have found that the Lord hath most plainly vindicated me when I have made the least carnal

struggling for my own honour. I could not but remark too, that the sting which I had found in my learning, tended to keep me humble under what I had attained; and the false reproaches which I then met with, have made me all along less credulous of what I have heard charged upon others. On these, and other accounts, I have since looked upon that affliction as a kind providence to my soul. By a wonderful variety of dispensations, the Lord graciously opened a way for my getting some regular instruction in philosophy and divinity; and I was licensed to preach the everlasting gospel in the year 1750. I could not but be affected, that about this time, if not the same night, in which I was licensed, my primary calumniator was excommunicated by his supporters.—Behold, O my soul, ‘the goodness and severity of God’—towards *him* severity, and towards *me* (perhaps ten thousand times worse) goodness. Let me never be high-minded, but fear.

On the morning before I was licensed, that awful text was much impressed on my spirits; Isa. vi. 9, 10. ‘He said, go and tell this people, Hear ye indeed, but understand not; see ye indeed but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed.’ Since I was ordained at Haddington, I know not how often it hath been heavy to my heart, to think how much this scripture hath been fulfilled in my ministry. Frequently I have had an anxious desire to be removed by death, from being a plague to my poor congregation. Often, however, I have taken myself, and have considered this wish as my folly, and begged of the Lord, that if it was not for his glory to remove me by death, he would make me successful in my work. As to transportations, I never had a good opinion of

the most of them ; and I always looked upon it as so far a mercy, that my congregation was small. After all, I dare not but confess, that Christ is the best master I ever served : he hath often laid matter before me, and enabled me with pleasure to deliver his mind. Any little knowledge which I have had of my uncommonly wicked heart, and of the Lord's dealings with my own soul, hath helped me much in my sermons ; and I have observed, that I have been apt to deliver that which I had experienced, in a more feeling and earnest manner, than other matters.

No sermons that ever I preached were, I think, more sweet to my own soul, than those on the following texts ; Psal. cxlii. 7—‘ Bring my soul out of prison :’ Isa. xlv. 5—‘ One shall say, I am the Lord’s.’—Chap. xlvi. 5—‘ Even to your old age, I am He :’ Chap. lx. 20—‘ The days of thy mourning shall be ended :’ Tim. i. 15, 16—‘ This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners :’ Rev. iii. 21—‘ To him that overcometh will I grant to sit with me on my throne :’ and John xi. 28—‘ The master is come, and calleth for thee.’

Now, after near forty years preaching of Christ, and his great and sweet salvation, I think that I would rather beg my bread, all the labouring days of the week, for an opportunity of publishing the gospel on the Sabbath to an assembly of sinful men, than without such a privilege to enjoy the richest possessions on earth. ‘ By the gospel do men live ; and in it is the life of my soul.’ O the kindness of God ! Many, whose parents have been spared with them far longer than I had mine, are now in deep poverty, or, what is infinitely worse, are abandoned to all manner of wickedness ; while by strange means the Lord hath preserved and restrained me. From low circum-

stances, God hath, by his mere grace, exalted the orphan to the highest station in the church ; and I hope hath given me some success, not only in preaching and in writing, but also in training up many for the ministry. He chose me to be his servant, and took me from the sheepfold, from following the ewes great with young ; he brought me to feed Jacob his people, and Israel his inheritance. ‘ Lord, what am I, and what is my father’s house, that thou has brought me hitherto !’ Upon a reflection on God’s outward providence I look upon it as a mercy, that, considering the dreadful pride of my heart, God did not make my talent to lie so properly, in a quick and extensive view of things at first, but rather in a close, persevering and unwearied application, to that in which I engaged.—In the former respect, I was always much inferior to many of my brethern.—I cannot but remark it also as a kindness in Providence, that though, when I commenced a preacher, my imagination sometimes led me to use flighty expressions in my sermons, the Lord made me ashamed of this, as a real robbery from him, to sacrifice to my own accursed pride.—Since that time, notwithstanding my eager hunting after all the lawful learning, which is known among the sons of men, God hath made me generally to preach, as if I had never read another book but the Bible. I have essayed to preach scriptural truth in scriptural language.

When I consider my earthly-mindedness, I admire the almighty grace of God, in so disposing my heart, that it has rather been my care, to manage frugally what God provided for me, than greedily to grasp at more.

I think, with respect to my congregation, that I have aimed at seeking them, and not theirs ; and I am convinced, their charitable belief of this hath dis-

posed them all along to regard me, and to afford me sufficient subsistence: yet 'it was not I, but the 'grace of God, which did all.' I have looked upon it also as a gracious over-ruling of my mind; that though I have often grudged paying a penny or two for a trifle, the Lord hath enabled me cheerfully to bestow as many pounds for pious purposes; and, owing to kind Providence, my wealth, instead of being diminished by this means, is much increased. From experience I can testify, that liberality to the Lord is one of the most effectual means of making one rich. 'There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty.'

Reflecting upon my own external conduct, I lament that I have been so deficient in effectual fervent prayer for my congregation and for the church of God. 'Except the Lord keep the city, the watchmen waketh in vain.'

I lament that my discourses, and conversation in my family and with others, have not been more spiritual. A sense of sinful weakness, and unskilfulness in pushing religious discourse, hath made me averse from keeping much company; and when at any time I have been in company with others, without some serious discourse hath been introduced, I have left them with grief and shame. It is a divine command, 'Let your speech be alway with grace, seasoned with salt.'

I lament that I have not attended more frequently societies for prayer and spiritual conference; and that I have not been more diligent, in catechising and exhorting children in my congregation. I am persuaded that these exercises are some of the best means which ministers can use for promoting the welfare of souls;

and it would be happy for the church, if the zeal and care of teachers were chiefly manifested about things of this nature.

But the mercies which I have received, and the sins which I have committed, are innumerable. God has been doing (I had almost said) all that he can, to save, smile on, and favour me; and I have been acting to my uttermost, in opposing and dishonouring him. And now, after all that he has performed, and after all that I have professed, I am good for nothing; neither to teach nor learn; neither to live nor die; but am, both in heart and in life, evil, only evil, superabundantly evil, unto this day.

FORM OF A SOLEMN DEDICATION TO THE LORD,
FOUND AMONG MR. BROWN'S PAPERS.

HADDINGTON, JUNE 23, 1784.

LORD, I am now entering on the 34th year of my ministry: an amazing instance of sovereign mercy and patience to a cumberer of the ground! How strange, that thou shouldest have, for more than sixty years, continued striving to exercise mercy and loving kindness upon a wretch, that hath all along spoken, and done all the evil that I could; nor ever would yield, but when almighty influence of free grace put it out of my power to oppose it. Lord, how often have I vowed, but never grown better; confessed, but never amended! Often thou hast challenged and corrected me, and yet I have gone on frowardly in the way of my heart. As an evil man, and seducer, I have grown worse and worse.—But where should a sinner flee, but to the Saviour? Lord, all refuge

faileth me; no man can help my soul.—Nothing will do for me, but an uncommon stretch of thy almighty grace.—To thee, O Jesus, I give up myself as a foolish, guilty, polluted, and enslaved sinner—and I hereby solemnly take thee as mine, as made of God to me wisdom, righteousness, sanctification, and redemption! I give up myself, as a poor, ignorant, careless, and wicked creature, who hath been ever learning, and yet never able to come to the knowledge of the truth, to thee, O Lord, that thou mayest bestow gifts on the rebellious, and exalt thy grace, in shewing kindness to the unworthy.—O Saviour, come down and do something for me before I die. I give up myself and family, wife, children, and servant to thee, encouraged by thy promises; Gen. xvii. 7. Jer. xxxi. 1. Isa. xlv. 3.—lix. 21. I commit my poor, weak, withered congregation, deprived by death of its pillars, that thou mayest strengthen, refresh, and govern it. I commit all my students unto thee, that thou, O Lord, mayest train them up for the ministry.—May never one of them be so unfit as I have been! Lord, I desire to take hold of thy new covenant, well ordered in all things, and sure. This is all my salvation, and all my desire.

(Subscribed)

JOHN BROWN.

L E T T E R S.

LETTER I.

Dear Sir,

YOURS I received.—O, that we had learned Christ to any purpose! It were well to have learned but as much of him, as to convince us that he is far above our comprehension. There is nothing in creation, but the more acquaintance we have with it, the more spots and blemishes we shall see; but Christ, the more he is seen and known, he appears so much the more comely. Created things answer but a few wants, and that for a little time; but Jesus answers all wants at once, and makes up one for ever and ever. It is truly said that silly trifles should be able to call off our hearts from him! O, it is sad, that when Christ is infinitely better than all, he should be chiefly slighted by us! And wretched is our ingratitude, that, when Christ has done so much for us, we should be unwilling to do any thing for him!—O what a mercy that he deals not with us as we deserve! As all lawful business is full of Christ, and of eternal things, yours is so in a peculiar manner.* Your asking of persons what they desire, as they come in, is an emblem of Christ's saying, 'What will ye that I should do unto you? Buy of me gold tried in the fire, that thou mayest be rich.' Your arranging of goods on shelves, puts me in mind of Christ's

* His correspondent being a merchant,

arranging his blessings, in the ordinances of the gospel and in the various promises. Often you let people see things, and they refuse to buy them at all ; or, at least, to take them at your price ;—a sad emblem of our conduct before Christ ! Ah, how often do we come to his ordinances, and buy nothing ; view his covenant in a careless manner, and refuse to have any of his special benefits ! We reason with Christ ; not to have his blessings cheaper—that cannot be ; but to have them at a higher rate, than that which Christ offers them. Is not this madness with a witness ? We can give nothing, and yet will bid something, when Christ tells us that he will not take anything as his price. O, cursed is our contempt of Jesus, when we tempt him with any of our things ! Perhaps you sometimes exchange goods ; but no exchange is like that which Christ made ; he took our curse, and gives us his blessing ; he took our sorrows, and gives us his joys ; he takes our old heart, which is little worth, and gives us a new one ; he takes away our filthy garments, and clothes us with change of raiment ! You get your own share of slack trade on some days ; but if you could learn the way of trading quick with Christ ; if bad debtors make you rightly consider what you owe to Christ, and how poorly you pay ; you might make the worst part of your business the most profitable.

Yours, &c.

C

L E T T E R S.

LETTER I.

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Yours, &c.

C

LETTER II.

Dear Sir,

I DESIRE to sympathize with you in your affliction. Experience hath made me to know how hard it is to part with a pleasant child. God hath in this dispensation shewed you, that ‘Vanity of vanities, all that cometh is vanity.’ There is no certain source of pleasure besides Christ. When we come into life, we are much in the same situation as you were when you got home;—we find created joys on their death-bed. May we put as little trust in them as they deserve! In this stroke, I am sure, God is righteous. Think if your tender little one did not twine about your heart, and draw it off from God. Is it not then just that God abolish the idol? But methinks this stroke is not only *just*, but it is *good* also, both to you and to your child. What you have met with on the occasion, appears to me an evidence, so far as I can see into the secrets of Jehovah, that God has at once taken your child to himself, and in some measure taken your child’s room in your heart. Now, if, when young ones are in such danger here, God hath taken your daughter to educate her in heaven; if she is gone to Christ, your best friend above as I think, from your concern about her, appears manifest; is she any worse? rather, is she not far better? Do you well to be angry, that God has dealt so graciously with her? Learn from the death of children, to pant for the everliving God; to consider them, and all created things, as mere *loans*, which God may recal at pleasure. Esteem nothing but Christ, your proper possession: all things beside him give us the slip. As to the question which you propose—‘How may one know that afflictions are sanctified?’ I would answer, if they tend to humble us; if they open our eyes to discern a

vanity in creatures; if they fill us with resentment at our sin; if, under them, we would rather choose to get rid of corruption than of trouble: if we would fain acquiesce in God's will, even in smiting us, and are grieved, for the rising of our hearts against him:—these are a good sign that our troubles are sanctified. But, in order to put all out of doubt, even now try to believe, and lay the burden of your whole salvation, upon Jesus, as bearing your griefs and carrying your sorrows; and then I am sure your trouble will be sanctified. Fear not, only believe. As to the note at the service of the table (of which you spake) it was to this purpose: ‘When the savages of Louisiana were going to murder *Lasale*, or his Italian friend, he told them, that such was his regard for them, that he had them all in his heart; and would they murder a man who loved them so well? At the same time applying a small looking-glass to his breast, he desired them to look and see if it was not so. It is said that the poor savages, observing their own image, had their barbarity melted into the most tender compassion and love; they would not for a world have hurt him, or suffered him to be hurt by others.’—‘Now, believing communicants, Jesus bids you look into his heart, and see yourselves there.’—“Behold,” saith he, “you were on my heart from eternity, when I undertook for you; then my delights were with the sons of men, and I rejoiced in the habitable parts of the earth! Lo, you were in my heart on Calvary, when it was melted as the wax with the wrath due to your crimes! Behold, how you are in my heart, now that I am in the midst of the throne, while I appear in the presence of God for you, and prepare a place for you!”—‘Will you any more by sin murder a man—a God-man, that had, that has, and that will ever have, you in his heart? Melts not thy soul into tender affection to him? Startles

'not thy heart at the thought of imbruing thy hands
 'in his blood? Do not all thy inward powers cry
 'out, Was I a very Beelzebub, a prince of devils, in
 'Jesus's heart from everlasting, and shall I be there
 'to everlasting? Were all his thoughts, thoughts of
 'love concerning me? Was all his heart inflamed
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 'account? What shall I render to him for his kind-
 'ness? Doth the eternal God give me full and ever-
 'lasting room in his blessed heart? And shall not I
 'give him some, give him all the room in that sty, e,
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 'the Lord; why standest thou without? Fill the
 'house, my heart, with thy glory. Let my tongue
 'cleave to the roof of my mouth if I forget thee, O
 'Jesus, and do not prefer thee to my chiefest joy!
 'O Jesus, go up higher and higher; and, ye created
 'enjoyments, come down, and sit below his foot-
 'stool.'

I am yours, &c.

LETTER III.

Sir,

DESPISE not the day of small things, I might
 say of good things. When you consider yourself, as
 one of the first-rate deservers of damnation, how may
 you admire the great kindness of God! Compare
 your mercies, your visits, not with the wishes of
 your soul, but with the deserts of your sin; and then
 a little one will appear as a thousand, and a small one
 as a strong nation of astonishing favours. Though
 we should get but one smile of his countenance, and

hear but one word from his blessed lips, in a whole year, what a mercy to those, who deserve all the year, throughout to be tormented in the lowest hell ; Bless God for any transient blinks you enjoy ; but let the unchangeable Saviour be the only confidence of your soul. Frames as well as heart and flesh do fail ; but *He* will never fail you, nor forsake you. You ask me concerning marks of fellowship with our Lord Jesus. Alas, that I should know so little about that happiness ! How easy to talk about spiritual things when we feel not their power ; but, without doubt, our communion with Christ is real, if it make us to lie in the dust before him, and cause us to loathe and abhor ourselves before him. Isa. vi. 5. ‘ Then said I, woe is me, for I am a man of unclean lips, and I dwell among a people of unclean lips, for mine eyes have seen the king,—the Lord of hosts.’ O, what a kindly, a heart-humbling, a soul-shaming and paining view of sin, particularly of inward enmity and unbelief, does the smile, the voice of God produce ! We cannot look on a God of redeeming love, without thinking ourselves unclean outrageous beasts and devils. Ps. lxxiii. 20, 21 ; and Rom. vii. 24. Real communion too, melts our hearts with love to God, and to his laws, ordinances, and people ; and renders us vexed and ashamed that we cannot love him to purpose. 1 Cor. v. 14. But it is one thing to know these matters in our head, and another thing to feel them in our heart. Ah, how many of us called Christians are led like beasts by the *head* ; and how few like saints indeed, are led by the *heart* ! O, to hear his heart drawing voice ; O to see his soul-attracting countenance ! O, to be fast bound by the cords of his love, so that neither strong lusts within us, nor numerous devils, nor an evil world, may ever be able to loose us ! The CHRISTIAN JOURNAL, I suppose, is now published. You may send for what copies you need, and, O, pray for its doing some

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good! No doubt it will be the favour of death, and a stumbling block, to some carnal and profane readers; but, if Jesus render it useful to the serious, it is my business to bear patiently the scoffs of the profane. Wishing that the eternal God, the dying Redeemer, may be your all and in all, and the all and in all of your seed.

I am, yours, &c.

LETTER IV.

Dear Sir,

I RECEIVED yours:—I would desire to join with you in prayer for your children. May God write on the afflicted little one his new name. I am glad to find, that you receive so many of the tender mercies of God in your afflictions. If you or I get a crumb from the master's table, what a wonder of sovereign mercy it is! It is quite undeserved, nay, contrary to all desert. Often it is not desired, or rather, is half forbidden. What else are our careless prayers, and our careless waiting on ordinances, but a courting the denial of mercies! However, endless praise be to our liberal Jesus, who, seeing our needs, doth grant unto us his gracious presence! His going forth is prepared as the morning; and as the rain that waiteth not for a man, and tarrieth not for the sons of men. At our last sacramental solemnity, I thought that some drops of Heaven's dew fell on my soul. The views of that unmatched Jesus, as my *all* and *in all*, suiting all my sins, and all my troubles, and all that I could desire, and infinitely more than I could ask or think, were delightful to my heart. But, alas, such is my worse than infernal temper, that

when at any time he begins to touch my heart, or to take me into his embrace, I struggle to get from him; and scarcely are a few minutes past when I am often seven fold more like a child of hell than before, in respect of carnality, heart wanderings, and the like! O that cursed heart of unbelief, that will forsake our own mercy!

Truly, Sir, when I compare the poor commendations, which I give to the unmatched Immanuel, with the conduct of my soul, I am apt to say, O, what a dreadful compassing of God with lies and deceit is found in me! May the Lord have mercy on an inward blasphemer. Dear friend, pity me, and cry mightily to God in my behalf. It is shocking, if you knew it, to think what difference there is between my sermons and my own inward life. Oh, what astonishing grace and blood that must be, which can save such devils! I should say, such sinners worse than devils!—Yet, O, to be distinguished debtors to free grace!——O happy, happy, to be drowned for ever in debt to redeeming love!—Oh, to be set up here, and at the last day, and for ever, in the most publick place, as bankrupts that owed infinitely much to divine kindness, and that could not pay a farthing!

Yours, &c.

LETTER V.

Dear Friends,

THE repeated strokes on your little babes are very affecting; but the words with which Jesus entertains your souls, give you reason to hope that the children are removed, to the immediate care of their better and more proper parents, Father, Son, and Holy Ghost. Now, view the matter in what light you will, you may see that the Lord is doing all things well. God had a better right to your children than you; why then should you grudge, or think that you are ill used, when he takes back his loan? He can manage them better than you. It, no doubt, delighted you to see them walking about your hands, or dandled on your knees; but how much better is it to walk about the hands of a redeeming God, and to enjoy him as their eternal all, and in all!

We cannot conceive the pleasure of Jehovah, in seeing the travail of a Redeemer's Soul: his children sitting like so many olive plants around his table! It was pleasant to hear a Saviour say, 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God;' and to see him take them up in his arms and bless them:—but how much more pleasant to see him seat them with himself upon his throne, and in his divine manner say, "Behold I and the children whom thou hast given me!"—Methinks your babes, by their early death, are, as it were addressing you, "O, father and mother, make haste and come away—we are not lost, but gone before! O, do not reflect on the Lord—he does all things well; all his ways are mercy and truth." Beware of thinking that all these things are against you. The Lord's right way is in the sea,

and his path in the mighty waters. Though to you he is covering himself with a cloud of dark providences, yet never fear, the rainbow of the new covenant is round about his head. God often loves them in a peculiar manner, whom he peculiarly afflicts. It is really strange, that we are all so fond of having the mark of bastards, viz. freedom from chastisements! —but what better than opposition to God, can we think, will proceed from our carnal minds. I confess it is not to our honour that we need so many trials; but, O, it is kind in God, either to draw or to drive us to himself! O friends, fill your bosom with promises, since your babes are taken from you; and, when you lie down without your children, take promises to lie down and rise up with you. That single promise, Isa. xli. 10. or that Isa. xliii. 1—3. is sweeter than thousands of the sweetest babes. Methinks God is saying to you, ‘Parents, am I not better to you than ten sons?’ Let your hearts reply, ‘Yes, Lord, thou art better than a thousand. Whom ‘have I in heaven but thee, and there is none upon ‘the earth whom I desire besides thee.’ God’s promises are good bread for mourners; and his words are refreshing to a sorrowful heart. Even now he is saying to you, ‘Eat, O friends; drink, yea, drink abundantly, O beloved!’ Many a lesson we have got, that all besides Christ is ‘vanity of vanities;’ and that time is short, and eternity long and important; but, ah! we are dull scholars, who scarce learn a letter in a whole year! Since God by troubles lets us know that it is night, and prevents us from sound sleep, let us, instead of keeping dead babes in our thoughts, think, when will it be morning? when will the Lamb in the midst of the throne feed us, and lead us by fountains of living waters? and when shall God himself wipe away all tears from our eyes? May God, that comforteth the cast-down, comfort you by the coming of Jesus.

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Yours, &c.

LETTER VI.

Dear—

HAVING heard some days ago of your illness, I have transmitted to you the few following hints.

1. Let your days of trouble be days of trying your own heart and way before God; and, O, let your search be earnest, as you know not how soon death, and an appearance before the tribunal of Christ, may actually take place. Mind that it is not the having somewhat of a profession, but the having our soul united to Jesus Christ, and our being renewed in the spirit of our minds, that will stand as real religion before God.

2. Think how much better it will be, to discern the mistakes relative to your state, or relative to your thoughts, words, and actions, now when sovereign grace may rectify them, than to have them discovered when it is too late to obtain a happy change.

3. Ponder under what view Christ answers your case. He is made of God to you wisdom, righteousness, sanctification, and redemption; and so is answerable to you as foolish and ignorant, naked and guilty, corrupted and defiled, imprisoned and in bondage. Think, I beseech you, how he suits you in his new covenant characters, and how great is your need of him in all these views.

4. Ponder carefully, that Christ, and all the fullness of God, is given unto you in the free promises, and offers of the gospel, such as Prov. i. 22, 23—ix. 4, 5—xxiii. 26. Isa. xlv. 22, 24—xlvi. 12, 13—lv. 1, 7—xlii. 6, 7. John vi. 37. 2 Cor. v. 18, 21. Acts xiii. 26. Rev. xxii. 17. See that you do not merely look over and think over the scriptures, but try and apply them to your heart.

5. Rather think too ill of your soul's case before God and of your conduct in life, than too well. If they cannot stand the trial of such texts as these, Mat. v. 3, 8. Rom. viii. 2—vii. 14, 15, 24. 2 Cor. v. 17. Gal. iv. 19—vi. 15. Pet. ii. 7. John xxi. 17. all is naught.

6. Consider what pains God hath been at with you. His language in this rod is plainly, O that they were wise, that they understood this! And see also John v. 6. Mat. xx. 32. Ezek. xxxiii. 11.

Finally. Mind that all the instructions parents and others have given you, all the offers of salvation which have been made to you, and all the strivings of the Spirit with your conscience, will bear witness against you, if you make not the receiving of Christ and walking in him your most earnest study. '*Now,*' my dear friend, '*now* is the accepted time, now is the day of your salvation.' Oh, harden not your heart, but fly for refuge to Jesus as the hope set before you. May the Lord himself persuade you.

Yours, &c.

LETTER VII.

Dear Sister in Affliction,

I AM essaying to weep with you that weep. Yet let me beseech you, that you do not mourn as those that have no hope. 'The Lord liveth, and 'blessed be our rock, and let the God of our salvation be exalted?' Fret not at the inexpressible kindness of God to your husband. We have no reason to doubt, but that he is gone to Jesus which is far better. No more dim eyes nor feeble limbs

now! Nor will it be long, I suppose, till he and you meet, where ye shall for ever love one another, and rejoice over one another, as the ransomed of the Lord. There the kind relations of husband and wife will be quite swallowed up in the great relations to God and the Lamb. The Lord hath now an opportunity of giving you an experience of himself, as the widow's husband, the widow's judge, and the widow's stay. Stir up your soul, and cry, 'I know that my Redeemer liveth;' 'my Lord and my God;' yea, mine own God is he:—I hope, Jer. xlix. 21. 'Leave thy fatherless children, upon me, 'I will preserve them alive, and let your widows 'trust in me,' will be the security for you and yours. Fear not, only believe. Permit me to say a few things to the children. Remember your father hath often and solemnly devoted you to the Lord, O, for the Lord's sake, never give yourselves to Satan or to your own lusts! If you cast yourselves on the God of your father, I dare foretel that God will take care of you all, both of soul and body. I myself was thrown to the wide world when young, and yet to this moment I never was in a strait as to outward things, nor as to inward things either, unless when my own unbelieving heart was the cause. Your friends will, no doubt, point out what course you should take as to earthly business; but let me recommend to your consideration these scriptures, Jer. xxxiv. 19—xlix. 11. Psal. lxix. 5—cxlvi. 9—xxxiv. 3, 20—xxxvii. 3, 5. Isa. xli. 10, 17, 18—xliii. 2. Mat. vi. 33. Phil. iv. 19. I beseech, nay charge, every one of you, to read these scriptures, and to lay them up in your minds. Perhaps your father's illness disqualified him for giving you dying advice; if so, take these scriptures instead of them. O, if the grace of God would enable you to live according to the manifold directions which you have received! See that you study to live, before

God and men, in such a manner, as that you will be an honour to your deceased father, and a comfort to your distressed mother.

Yours, &c.

LETTER VIII.*

Dear—

WHEN I get an opportunity, I have some thoughts of making a trial of the medicine which you mention, though my hopes of being better by it are not very high. My life and health seem now to pass like a declining shadow, nor dare I repine at the matter. God hath in some measure satisfied me with old age; I would therefore be longing to see his salvation. I observe several things relative to my family, which urge my carnal heart to wish continuance; but my death can make no vacancy in my family, and far less in the church, which Jesus cannot easily fill up. What I desire is, to have the presence of God in my trouble, and to be enabled to act for his glory. I can hardly bear the thought of being consigned to be an useless weight on his earth. But I must not quarrel at his disposal;—he cannot but do right, nor would I wish to attempt making straight what he has made crooked. Redemption through his blood, even the forgiveness of sins, according to the riches of his grace, is what I ever desire to enjoy; and I wish to leave the circumstances of my de-

* This and the three following letters were written by the author to his relations, when he was in distress:

parture to his high sovereign will. If grace reigns through Jesus's righteousness to eternal life to me and mine, I ask no more. I believe that I shall never be perfectly well, till I be with the Lamb in the midst of the throne. In the mean time I earnestly desire to die as a wax taper, sending forth a sweet smell of HIM, whose garments smell of myrrh, aloes, and cassia.

I am yours, &c.

LETTER IX.

Dear——

I AM at present in a weak and languishing condition; but as it is the doing of the Lord, I desire to be resigned; and would gladly be content, whether death or recovery be the issue. Indeed the desire of my heart is, that, if it be his will, I should depart and be with Christ, which is far better than being in this sinful world. But it would be improper for me to set up my ignorant and corrupt will, as a rule to the Most High. I wish to be at entire and cordial resignation to his will, who hath so graciously performed all things for me. Let *Him* recover, or let *Him* kill me, as is most for his glory, I hope that it shall be in infinite love to my soul. I desire to take all kindly from his hand, and I hope that he will sweeten all with believing views of his everlasting love to me. To leave a multitude of kind relations, hearers and neighbours, on earth, is an easy matter, in order to depart and to be with Jesus Christ for ever. When I write perhaps my last letter to you,

O that I could commend *Him* who is white and ruddy; the chiefest among ten thousand, and altogether lovely! Rather, O that the Holy Ghost would enable you and your children to come and see him. I am sure *that* is a pleasant and enriching sight! May never one of you get rest in your minds till you obtain such a blessed discovery! I give it, perhaps, as my last words to you and your children, *that there is none like Christ, there is none like Christ, there is none like Christ!*

Yours, affectionately, &c.

LETTER X.

Dear—

My weakness still continues, nor indeed is my mind anxious about this, but a Christ-glorifying death, and a being for ever with the Lord. My concern too is, that all my relations should have my place on earth delightfully supplied by the knowledge, care and fellowship of Jesus Christ: even He whom, notwithstanding all my present and now long-continued carelessness and wickedness. I still hold to be *Jesus Christ my Lord*. O, could my soul enter into the *full* meaning of these words as I would wish! But I hope that I shall be allowed this attainment by and by. Already my poor-soul, in a manner hovering between time and eternity, cries '*None like Christ!*' and '*None but Christ for me!*' And may I, and all my relations and friends, be his henceforth and for ever! It is no small comfort to have my relations on earth so kind and agreeable to me; but my superlative desire, I think, is to be with Jesus and his ran-

somed millions above. That such a sinner, and originally such a mean sinner, should be kindly treated by so many brethren and friends, doth and may amaze me; but O, how sweetly doth Jesus and his spirit exceed them all! Now I in some sweet measure feel and see, that there is no friendship like that of Father, Son, and Holy Ghost. This week my bodily appetite is no better; but little matter, if God would enable me to drink up a river of his redeeming blood, and to feed full on Jesus's flesh—on all the fulness of God. At the meeting of the Synod, let my weakness be represented to them; and, if they judge that it has disqualified me for teaching the students, I heartily agree to be laid aside from this work, and that one more fit should be chosen. It is *Jesus Christ*, whom I wish to have exalted; and the best means for saving sinners, I wish to take place. I hope the brethren will take care to supply my congregation with sermons, as want of this would sink my spirits. I have been but a dry tree myself among them; and O, it would rejoice my heart to hear of Jesus's power being felt, and his glory seen by the ministry of my brethren helping me! I do not wish to be a burden to them; and, if Providence bring me back into any measure of strength, I shall inform the supplier. The longer I live, I see myself the less worthy of being regarded by any body.—Wishing all the blessings of time and eternity on your family, and that the Lord may render you and your brother, and all my pupils, more faithful, diligent, and successful in the ministry than I have been,

I remain yours, &c.

LETTER XI.

Dear—

I AM, and have been since you went away, much as when you saw me. Still weak, but desiring to wait for the salvation of God, which I hope will make me strong in his due time: his afflicting hand lies very mercifully on me: how pleasantly his glorifying hand, in a short time, will lie on me, I with humility wish to know, as soon as it is for his glory, and my own and others' good. O, study early fellowship with Christ. It is sweet, in days of trouble, to look back to this. I hope that you will not grudge to preach for me another sabbath; and may that sweet Jesus Christ, and his Spirit, give you and me many days of sweet fellowship with them, which I am sure and glad they can give us. My allowed inclination is to serve the Lord on earth, or to praise him in heaven, as he thinks most for his honour, for a time; though, saving his will, I would cheerfully prefer the last. O, to be with Christ in heaven, appears to me a double, a triple heaven for such a sinner! This, with my kind compliments; to all my brethren about you.

Yours affectionately, &c.

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somed millions above. That such a sinner, and originally such a mean sinner, should be kindly treated by so many brethren and friends, doth and may amaze me; but O, how sweetly doth Jesus and his spirit exceed them all! Now I in some sweet measure feel and see, that there is no friendship like that of Father, Son, and Holy Ghost. This week my bodily appetite is no better; but little matter, if God would enable me to drink up a river of his redeeming blood, and to feed full on Jesus's flesh—on all the fulness of God. At the meeting of the Synod, let my weakness be represented to them; and, if they judge that it has disqualified me for teaching the students, I heartily agree to be laid aside from this work, and that one more fit should be chosen. It is *Jesus Christ*, whom I wish to have exalted; and the best means for saving sinners, I wish to take place. I hope the brethren will take care to supply my congregation with sermons, as want of this would sink my spirits. I have been but a dry tree myself among them; and O, it would rejoice my heart to hear of Jesus's power being felt, and his glory seen by the ministry of my brethren helping me! I do not wish to be a burden to them; and, if Providence bring me back into any measure of strength, I shall inform the supplier. The longer I live, I see myself the less worthy of being regarded by any body.—Wishing all the blessings of time and eternity on your family, and that the Lord may render you and your brother, and all my pupils, more faithful, diligent, and successful in the ministry than I have been,

I remain yours, &c.

LETTER XI.

Dear—

I AM, and have been since you went away, much as when you saw me. Still weak, but desiring to wait for the salvation of God, which I hope will make me strong in his due time: his afflicting hand lies very mercifully on me: how pleasantly his glorifying hand, in a short time, will lie on me, I with humility wish to know, as soon as it is for his glory, and my own and others' good. O, study early fellowship with Christ. It is sweet, in days of trouble, to look back to this. I hope that you will not grudge to preach for me another sabbath; and may that sweet Jesus Christ, and his Spirit, give you and me many days of sweet fellowship with them, which I am sure and glad they can give us. My allowed inclination is to serve the Lord on earth, or to praise him in heaven, as he thinks most for his honour, for a time; though, saving his will, I would cheerfully prefer the last. O, to be with Christ in heaven, appears to me a double, a triple heaven for such a sinner! This, with my kind compliments; to all my brethren about you.

Yours affectionately, &c.

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TRACTS.

TRACT I.

Meditation upon Christ's being made of God to us Sanctification.

OF his own infinite grace, God formed a perfectly holy manhood to his eternal Son, and in it a seed of holiness to millions unnumbered of the human race. In him he re-planted humanity, a choice vine, wholly a right seed, that could never become a degenerate plant of a strange vine; he made the root holy, that so also might be the branches. Thrice marvellous work! Sacrifices and offerings God would not, but a body he prepared for his Son. The branch out of Jesse's root was formed, excellent and comely, that holy thing a sanctifier; one with the sanctified! The Spirit of the Lord rested on, and was given him without measure.

God made his Son in our own nature, under the law, the immutable standard of holiness in heart or life. He exacted of him the whole requirements thereof, as it is a broken covenant; and held him under it, till by enduring its whole penalty, and fulfilling its precepts, he had magnified it and made it honourable. This law was in his heart; he took delight to do thy will, O God! It became him to fulfil all righteousness, and to suffer ere he entered into

glory. Thrice noble and efficacious foundation of true holiness in us! — (1.) Hereby the curse of the law, which is the strength of sin, which, as with almighty force, consigns over the subjected transgressors to spiritual death in trespasses and sins, to the dominion of sin, as a leading part of just punishment, is removed. Thus the gulph fixed between God and us is rendered passable. Being redeemed from the curse, dead to the law by the body of Christ, sin cannot have dominion over us; but, being made free from the law of sin and death, we bring forth fruit unto God. (2.) Hereby the legal favour of God was procured, his real favour vented, and established upon a legal footing. God being well pleased for his righteousness sake, which magnified the law and made it honourable, we are reconciled unto God by his death, that we may be saved by his life. Though once we were without God and without hope, and far off, we are brought nigh by his blood, that our enmity may be slain. God, who reconciled the world to himself, must be the Lord our God that sanctifieth us. Being our friend, our God of peace, he must rid us of sin, our principal plague, and bestow upon us holiness, our chief happiness; must sanctify us wholly, soul, body, and spirit. Being our reconciled God of peace, his wisdom must devise how to keep and deliver us from temptation; his power must be perfected in our weakness, must subdue our iniquities, and work in us to will and to do of his good pleasure; his holiness must make us after its own image, its own likeness; his justice must bestow upon us the spiritual life purchased for us by Christ our surety; his goodness must do us good, make all things in us very good, and supply all our wants; his truth must fulfil every exceeding great and precious promise, whereby we are made partakers of the divine nature, having escaped the corruption that is in the world through lust. If this

reconciled God of peace be our father, we must be begotten again into a conformity with him, and be made to perfect holiness in his fear. If he is our husband, he must adorn us for the eternal feast. If he is our portion, he must fill all things. If he is our master, he must command us of his household to walk in the way of the Lord, he must provide for and rule well his family. If he is our physician, he must heal our diseases, see our froward ways, and heal them. (3.) Hereby enough of communicable grace was purchased; redemption from all iniquity; zeal of good works; redemption from a vain conversation; cleansing till one become without spot or wrinkle, or any such thing; possession of life, and that more abundantly; sanctification of the people. (4.) Hereby the broken law which gendereth to bondage, the galling yoke, which neither we nor our fathers could bear, is deprived of all its wrathful sanction; and nothing is left for those under the law to Christ, but kind chastisements for their profit, to make them partakers of God's holiness. It is transformed into a perfect law of liberty, obedience to which founds no proper title to eternal happiness. It saith not, The man that doth these things shall live in them; but, being delivered out of the hands of your enemies, serve God in holiness and righteousness before him all the days of your life. Having these promises, dearly beloved, cleanse yourselves from all filthiness of flesh and spirit. Having these hopes of the heavenly kingdom, as heirs of God and joint heirs with Christ, purify yourselves as God is pure. Since he is the Lord your God, have no other gods before him, &c. Walk in love, as Christ hath loved you. Be perfect, as your Father who is in heaven is perfect. In this new form it doth not revive sin, nor is the strength of it; but inlaid in the promise, and impressed on the heart, it enstamps holiness on the soul, and creates purity and truth in

the inward part. (5.) In Jesus's fulfilment of the law is exhibited the most suitable, the most perfect and engaging pattern of universal holiness. He therein left us an example, that we should walk in his steps; that we might learn of him and follow him. How honourable this! Being in the form of God, he took upon him the form of a servant, and was obedient unto death. How perfect! He did always the things that pleased his Father. How suitable! He was in all points tempted like as we are, yet without sin. How engaging! We love him because he first loved us. We walk in love, as Christ hath loved us, and given himself for us. It is at once the pattern of our brother, our husband, our Saviour, and our God. (6.) In his fulfilment of the law, the motives of holiness are rendered infinitely numerous, plain, and determining. The inexpressible importance of holiness is marked in the service, the death of God. The purity and authority of the moral law is manifested in his magnifying and making it honourable. In his being made sin for us, the horrid nature of sin, as the murder of a God of infinite grace—the murder of a God in our nature—is displayed, more than is done in either, law, hell, or human heart. How constraining to gratitude is the giving, the dying love of God! In it we have strength and reward secured. We shall be strengthened in the Lord, and walk up and down in his name. Our labour shall not be in vain in the Lord.

The foundation of holiness thus laid, all the infinite stores of purchased grace were lodged in Christ, that they might be near, and sure, and sweet to polluted men. He received gifts for men. In him it pleased the Father that all fulness should dwell; that so, holding the head, the whole members might grow up with the increase of God. He is full of grace and truth, that out of his fulness we may receive

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grace for grace; and that God may supply all our wants out of his riches; and wash off all our stains in him, who is the fountain opened—the fountain of gardens—well of living waters—and streams from Lebanon. Faithful to God that appointed him, he *must* bestow these gifts, this grace, upon men; himself, and his holy angels have no use for it.

In respect of mediatorial person, office, and relation, Christ is so fashioned, that there can be no spiritual connexion with him which is not of a sanctifying nature. If he is a Redeemer, it is from all iniquity. If he comes to us, it is to turn away ungodliness. If he is a Saviour, it is from sins; he is manifested to destroy the works of the devil. If he is a prophet, it is to teach to profit; to teach to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world. If he is a sacrifice, it is to purge our conscience from dead works to serve the living God; it is to finish transgressions and make an end of sin, and sanctify the people. If he is an advocate, it is to plead their sanctification, and to send down the Holy Spirit, to cause us to walk in his statutes, and keep his judgments. If he is a king, it is to command deliverances for Jacob; slay our enmity, and subdue our iniquity; and make his grace sufficient for us, and his strength perfect in our weakness. If he is our Father, it is to beget us again to a lively and purifying hope, and to make his daughter all glorious within. If he is an head, it is to make us grow with the increase of God—to make us grow in grace. If he is an husband, he makes perfect through his comeliness put upon us. If he is a shepherd, he must lead in paths of righteousness. If he is a leader, he must guide in a path that is right. If he is a way, it is a way of holiness. If he is a captain, we must be strong in the Lord to wrestle with spiritual wicked-

ness, and abstain from fleshly lusts that war against the soul: They that are his soldiers are new creatures, who have crucified the flesh with its affections and lusts. If he is God's unspeakable gift, he must make room for God in our soul. If he is heard, we are made clean through his word, sanctified through his truth. If he is beheld, beholding as in a glass the glory of the Lord, we are changed into the same image, from glory to glory, as by the Spirit of the Lord. If he is touched, healing virtue proceeds from him.

In the manifestation of Christ in the gospel, God carries the external means of sanctification to the highest. An attention to the facts and mysteries relative to him discovers the law, the covenants, the nature of God, the evil and danger of sin, the beauty, necessity, and usefulness of holiness to the highest; and, in fine, exhibits the strongest motives and most excellent means of holiness.

By the introduction of Christ into our heart, and his continued inhabitation and agency therein, our sanctification is begun, increased, and perfected. By his entrance into our understanding as the light of life, sinful blindness and ignorance are expelled, and we are made light in the Lord, have the spirit of wisdom and understanding in the knowledge of him. By his application of himself to our conscience, as Jehovah our righteousness, it is made good—is purged from dead works to serve the living God, and disposed to promote the end of the commandment, and to avoid offence towards God and towards men. By his entrance into our will and affections, as the infinitely amiable and gracious gift of God, he opens our soul for God, and draws out our heart towards him;—inflames our soul with love, which is the fulfilling of the law.

In these respects let him be made of God sanctification to me. Detested be all the schemes of digging holiness out of myself. Let others, with the horrors of damnation attending every false step, or joys of heaven earned in the servile mode, promote their outside, their bastard piety; let my life of holiness be by the faith of the Son of God! Thus, my soul, exercise thyself unto godliness, that in grace, as well as in glory, Christ may be All and in All.



TRACT II.

A Contrast of the Purchase and Application of Redemption.

REDEMPTION, thou eternal excellency, thou joy of many generations—return, return, that I may look upon thee! How my heart is amazed, is ravished, with the view of what my adored Jesus hath done for me in the *purchase* of redemption, and doth to me in the everlasting *application* of it to my soul. *There*, in the *purchase*, Jehovah found him out, and laid my help upon him who is mighty: *Here*, in the *application*, he is found of me that sought him not. *There*, he struck out my name from my debt-bond, the broken covenant—sad character to infinite woe! and inserts his own: *Here*, he makes with me an everlasting covenant, even the sure mercies of David. *There*, he made himself heir to my deserved threatenings of his Father's indignation: *Here*, he bequeaths, he gives to me his exceeding great and precious promises of eternal life. *There*, to be firmly connected with my guilt, my woe, he was made a priest with an oath: *Here*, that

I might have strong consolation, he swears that he hath no pleasure in the death of the wicked, and that surely blessing he will bless me.

There, in the *purchase* of redemption, he, who was in the form of God, and thought it no robbery to be equal with God, emptied himself of his glory: *Here*, in the *application* of it, he confers upon me an exceeding and eternal weight of glory. The Lord is my everlasting light, and my God my glory. *There*, he was found in fashion as a man, a Son of man: *Here*, he makes me a son an heir of God, and joint heir with Christ. *There*, he was sent forth in the likeness of sinful flesh: *Here*, he makes me a partaker of the divine nature, and changes me into the divine image from glory to glory. *There*, he became a worm and no man: *Here*, he renders me equal to the angels of God in heaven. *There*, he the son of the father's love, was an out-cast, an exile: *Here*, I, a hateful, distant foe, am, through his blood, brought near unto God, even to his seat. *There*, he bare our infirmities, was weary and weak hearted: *Here*, he hath a fellow-feeling of our infirmities, is afflicted in all our afflictions, and perfects his strength in my weakness. *There*, he made himself of no reputation, was a reproach of men, and despised of the people: *Here*, he gives me a new name, which the mouth of the Lord doth name: the ransomed of the Lord; the holy one; sought out, and not forsaken. *There*, he took upon him the yoke of the broken law; the yoke of my transgressions was wreathed about his neck: *Here*, he brings me into the glorious liberty of the sons of God; puts on me his yoke, which is easy, and his burden, which is light. *There*, he bore the sins of many, he was made sin for us: *Here*, he makes me righteous, the righteousness of God in him. *There*, he was condemned, was made a curse for us: *Here*, he is a prince and Saviour, exalted to

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give repentance and remission of sins; sent to bless me in turning me from mine iniquities; set up to be blessings for evermore. *There* he was joined with thieves; was numbered with transgressors: *Here*, he puts me among the children; joins me with thrones and dominions. And truly my fellowship is with the Father and with his Son Jesus Christ.

There, in the *purchase* of my redemption, he was oppressed with ignominious poverty; had not where to lay his head: *Here*, in the *application* of it, through his poverty I become rich; he gives me his unsearchable riches, the goodly heritage of the hosts of nations; fills me with all the fulness of God; gives me the most high for my habitation, my dwelling place in all generations. *There*, for hunger and thirst his soul fainted in him: *Here*, he satiates my soul with goodness; gives me his flesh, which is meat indeed, and his blood which is drink indeed: gives me bread of life, living water, an overflowing cup of salvation. *There* he hid not his face from shame and spitting; had his visage more marred than any man, and his form more than the sons of men: *Here*, he makes me lift up my face without spot unto God; makes me shine as the sun in the kingdom of my Father. *There*, he was divinely deserted; his Father forsook him, and was far from the words of his roaring: *Here*, he lifts on me the light of Jehovah's countenance, and shall make me like him, by seeing him as he is; for so shall I be for ever with the Lord. *There*, he gave his back to the smiters, and his cheeks to them that plucked off the hair; was wounded for our transgressions, and bruised for our iniquities: *Here*, he is the Lord, my God, that healeth me; that healeth all my diseases, and bindeth up my painful wounds; and by his stripes am I healed. *There*, from the cross, he would not come down and save himself:

Here, from the throne, he comes down to love me from the pit of corruption, draw me out of many waters, turn me from ungodliness, and save me from the lowest hell. *There*, he wore a crown of thorns: *Here*, he gives me a crown of life; makes me a royal diadem in the hand of my God. *There*, he drank for me the baleful cup of infinite wrath: *Here*, he gives me the fountain of life, rivers of pleasure, wine and milk, without money and without price; and makes me drink water out of the wells of salvation. *There*, he was amazed and very heavy, exceeding sorrowful, even unto death: *Here*, he makes me obtain joy and gladness, go to God mine exceeding joy, and enter into the joy of my Lord. *There*, he poured out his soul unto death; travailed in pain till he knew not what to say: *Here*, he is formed in my heart the hope of glory; sees in me the travail of his soul, and is satisfied. *There*, he shed his blood for me: *Here*, he loves me, and washes me from my sins in his blood, and makes me a king and priest unto God, even the Father. *There*, he died for the ungodly; *Here*, he hath quickened me, who was dead in trespasses and sins; because he lives, I shall live also; my life is hid with Christ in God; and when he appears I shall appear with him in glory. *There*, he was buried, descended unto the lower parts of the earth: *Here*, raised up and alive for evermore, he raiseth me up together, and makes me sit together with him in heavenly places. What melting views are these! How my heart heaves with joy, flames with love!—would burst in praise, if wonder would allow!

A. B.

TRACT III.

Reflections of a Soul shut up to the Faith.

Look back, my soul, to the rock from whence thou wast hewn. Ponder the manner in which Jehovah loved and brought thee from the pit of corruption. How the fiery law, with its dread mandates all pointed against my crimes, and its tremendous penalty turned every way, to stop my escape from the graciously inviting God of infinite mercy!—To what numerous, to what wretched shifts I betook myself to shun the Redeemer! By a Christian education, God had shut me up from the more horrid abominations, cursing, swearing, lewdness, intemperance, and neglect of the forms of religion. But, ah! with what earnestness I indulged myself in sins not less criminal, though less open and infamous!—When his dread law convinced my conscience, that my secret faults were set in the light of his countenance; and that what is esteemed in the sight of men is an abomination to the Lord; how eagerly I turned aside to seek righteousness, as it were by the works of the law! When conscience upbraided me for neglect of former duties, particularly of acts of worship, how often have I redoubled, or even tripled the ordinary tale, in order to pay off my old debts! How foolishly my heart cried, Have patience with me, and I will pay thee all! Still my conscience, like the daughter of the horse-leech, cried, Give, give. The Lord, thundered into my soul, ‘As many as are of the
 ‘works of the law are under the curse; for it is written, Cursed is every one that continueth not in all
 ‘things written in the book of the law to do them.—
 ‘Cursed is he that trusteth in man, that maketh
 ‘flesh his arm, whose heart departeth from the liv-

ing God.'—While I, for many days compassed Sinai, going about to establish my own righteousness, together with, or more truly in opposition to, the righteousness of Christ, the thunder waxed louder and louder. How then was my moisture turned into the drought of summer, and I was wearied in the greatness of my way! How plainly I perceived all my attempts towards virtue, to be the mire and dirt, cast up from a troubled sea of inward rage and enmity against God—against the Redeemer! How I trembled to feel myself reserved in chains of guilt, condemnation, and sinful pollution, to the judgement of the great day! How oft my agonized soul sobbed forth, 'My bones are dried; my hope is lost; and I am cut off for my part.'—Not all the flames of Sinai could melt my heart. I hardened myself in sorrow, and became more obstinate in inward rebellion against the Lord. I went on frowardly in the way of my heart. I loved idols, and after them I would go.

But, thanks be to God, that stopt my career! while I rolled and raged in my blood, without any eye to pity me, he passed by me, and looked upon me, and said unto me, when I was in my blood, my devilish rage against the Redeemer, *live!* And behold, my time was the time of love! the day of power! the day of espousals indeed!—Determined to make an uncommon stretch of almighty grace, he hedged me in. Before, behind, and on every side, I heard, I saw, I felt, not cherubims with flaming swords, but calls—but cords—of everlasting love. Before me I saw, I heard God in Christ reconciling the world to himself, saying to my heart, 'I am the Lord thy God.' To silence every doubt, he swore unto me, 'Hear, O my people, and I will speak; I will testify against thee. I am God, even thy God'—as really, as fully thine as I am God!—Behind I heard his voice, 'Thou shalt have no other gods before me.' I saw

myself thus charged, with all the authority of heaven, to take God, Father, Son and Holy Ghost, in Christ, to be my God, and my all; and that neither blasphemy, nor murder, nor any thing horrid, could be more aggravated rebellion against him, than my not believing that he was *my God*; and that all conception, all worship of him, under any other view, than as *my God*, was but the placing an idol in his room!—How my heart was astonished to find, that the first and great commandments so charged me, the chief of sinners, a very prince of devils, to possess what the Lord God giveth me—to possess the *infinite all*, as in Christ, *my own*.—When, in humility, produced from hell, I pled, that I was not worthy of him—that I could not believe—could not receive him—could not obey his sweet command—he took me by the arms, by the heart on every side, and said, ‘I will be to them a God, and they shall be to me a people.—I will say, It is my people; and they shall say, The Lord is my God.’

Thus encompassed on every side, tell me, ye sons of men, ye powers of darkness, what was I that I could withstand God; Had all the enmity in hell been concentrated in my heart, how could it have withstood such omnipotence of love! how could I have escaped out of God’s hands! how could I have trodden on the exceedingly great and precious promise and oath of God, confirmed with his blood! how could I have trampled on the great, the kind commandment of infinite love! how could I have torn the bowels of an apprehending Saviour, a beseeching God! how could I have broke the arms of almighty grace, which grasped me hard! how could my heart, my soul, forbear to cry out, *Amen, so be it, Lord*—to say of the Lord, ‘He is my refuge and my fortress; my God, in whom I will trust—*my Lord*

‘*and my God*—Lord, I believe, help thou mine unbelief!’

But will *God* indeed be *mine*, wholly mine! for ever mine! Is the giving word, the oath, gone out of his mouth, and sealed with his blood; Cursed then be every disposition, every thought of my soul, that dissents. Let the mouth of these liars be stopped—Lord, persecute and destroy, from under these heavens, this evil heart of unbelief; thy curse unto it.—But what shall I render to the Lord for his infinite gift of *himself* to *me*!—Such as I am, Lord, I give myself to thee as my God. Myself as *naked*, as *guilty*, I give to thee, as my God, my righteousness—my God, that covereth with robes of righteousness and garments of salvation—my God, that justifieth the ungodly, freely by his grace, through the redemption that is in Christ Jesus—my God, unmatched in forgiving iniquity, transgression and sin.—Myself, as *foolish* and *ignorant*, I give to thee, as my God, my Redeemer, that teacheth to profit—my God, who hath compassion on the ignorant, and openeth the eyes of the blind, and maketh the heart of the rash to understand knowledge—to my Christ, as made of God to me wisdom.—Myself, as *polluted*, I give to thee, my God, that saveth from all uncleanness—to thee, my Redeemer, who art come to Zion to turn away ungodliness from Jacob—who art a fountain opened for sin and uncleanness—who art made of God to me sanctification.—Myself, as *rebellious*, I give to thee, my God of peace, who slays the enmity by the blood of his Son, and to thee, O Jesus, who hath received gifts for men; yea for the rebellious, that God the Lord may dwell among them, and daily load them with his benefits.—Myself, as *weak*, insufficient to think any thing, to do any thing, spiritually good, I give to thee, my God, who giveth power to the faint, and increaseth strength to them that

have no might—to thee, the worker in and for me of thy good pleasure.—Myself, as *poor* and *wretched*, as *poverty* and *emptiness*, itself, I give to thee, my God, my *all*, and in all—My God, who accounts it more blessed to give than to receive, that thou mayest supply all my wants out of thy riches in glory by Christ Jesus.

TRACT IV.

Reflections of a Christian, upon his Spiritual Elevations and Dejections.

My life is indeed hid with Christ in God. My new covenant state is as mount Zion, which can never be moved. But ah! the instability of my spiritual condition! How often God hath lifted me up and cast me down again!

Sometimes he hath lifted me up, in allowing me sweetly distinct views of divine truth, and of Jesus his Father therein.—In his light, I saw light, and walked, read, heard, and meditated, in the light of his countenance! O my pleasant insight into the mystery of divine persons, and of divine perfections, as manifested in Christ!—into the mystery of redemption, in its rise, means, matter, and end!—and into my duty, with relation thereto, even in intricate circumstances!—Anon he casts me down into deep and darksome caves. Ah then, my ignorant, carnal, and misshapen apprehensions of divine things! Amidst the best means of instruction, all were like a sealed book to my soul. I groped as a blind man at

noon day, neither understanding what was exhibited, nor whence I had come, nor whither I should go.

Sometimes God, by his word and Spirit, afforded me the most convincing assurance that he was my Saviour, my husband, my father, my friend, my physician, my God, and my *all* and *in all*! and enabled me to claim him in every character, in every promise, without the least hesitation.—Anon he permitted me to fall into such darkness and doubts, that I could be persuaded of scarce any thing inspired. I doubted of, I disputed against, all his saving relations to me, all his promises of kindness to me. Even when he testified against me that he was God, even my God, I pleaded he was a liar.—Ah shocking! resisted, rebelled against, and vexed his holy Spirit!

Sometimes God hath lifted me up to a sweet serenity of soul. Like one beloved of the Lord, I dwelt in safety. No angry challenge from heaven, or from my conscience, disturbed my repose. Even amidst troubles, or in the views thereof, I rested in the Lord, and quietly waited for his salvation.—Anon he cast me into deep waters, where there was no standing. All his waves and billows went over me. Ah! how tossed with tempest, and not comforted! While heaven deserted and frowned, while the arrows of the Almighty stuck fast in me, and the poison thereof drunk up my spirit, Satan trod me under his feet, sheathed in me thousands of his fiery darts: my raging corruptions wrought and were tempestuous: the world hated, reproached, and persecuted me! Scarce ought remained, but a fearful looking for of fiery indignation.

Sometimes God hath lifted me up, in so plentifully shedding abroad his love in my heart, and so powerfully arresting my thoughts on divine things, that

not all the temptations of Satan, or solicitations of this world, could draw it aside. My heart so burned with love to him, that it could desire nothing, care for nothing, and converse with nothing, but himself.—Anon it became so loose, so unfixed, that I could not for my soul confine it a moment to a spiritual object in a spiritual manner; but whole armies of idle, ignorant, legal, unbelieving, blasphemous, proud, covetous, malicious, or wanton thoughts, crowded into my mind.

Sometimes God, in lifting me up, hath inflamed my heart with the most ardent desire after himself. How my soul longed, thirsted, hungered, and panted for the Lord! How she cried and followed hard after him! Nothing could divert, nothing could check, my ardour in pursuit of himself; and when I found him I held him as with a death grasp, and would not let him go. With what brokenness, what eagerness of heart, I wept, and made supplication to him! Anon, by casting down, I could neither breathe after, nor pray for his visits. I neither knew nor cared, whether I found him or not.—Nay, rationally sensible that my beloved had withdrawn himself, and was gone, a stupid unconcern overpowered my heart: I was almost content to have his room filled with sinful pleasures, and earthly enjoyments.

Sometimes God hath so lifted me up, enabling me to live on Christ himself, above dependance on sensible frames, that I rested on, and gloried in, his person, office, love, righteousness, intercession, power, and faithfulness, as the infallible security of my forgiveness, acceptance, sanctification, comfort, and eternal felicity, notwithstanding much felt guilt, temptation, and trouble.—Anon I have been so cast down, that my spiritual courage and hope altered, as my inward frames did.

Sometimes I have been so lifted up, that I could with pleasure distinctly review my former noted enjoyments of Christ; how, when and where, he appeared to my soul, loosed my bands, forgave my sins, quickened and feasted my soul.—Anon I have been so cast down, that I lost the impression of former experiences; could scarce discern whether they were from heaven, or of men; from heaven, or from hell: and, alas, strangely careless what was their nature, source or tendency! Ah! how the promises, the words of grace, in which I had formerly tasted that the Lord is gracious, became as idle tales, as a well without water, and as flinty rocks!

Sometimes the zeal of his house, inflamed by the applications of redeeming love, and directed by his word and Spirit, hath eaten me up: I counted nothing, no not life itself, dear unto me, if I might have Jesus exalted, his truths believed and maintained, and his people increased in the earth. Anon I have fallen under the power of so much selfishness, that, If I could get my own interest secured, I scarce regarded the glory or the publick honours of Christ.

Sometimes God hath filled my mouth with his praise and honour all the day. I could not refrain from praise. I could not forbear commending him whom my soul loveth. I could not but, in a manner suited to my station, invite others to *come, taste, and see, that God is good*; could not but call such as feared God to hear what he had done for my soul.—Anon, a dumb devil hath taken possession of my heart; sinful bashfulness, confusion, and carelessness, have quite disqualified me for conference on any spiritual subject: nay, I felt a strong inclination to deal in trifles and calumny.

Sometimes God hath so feasted me, in his ordi-

nances, that the frequent return of sabbaths, sacramental occasions, opportunities of family, social or secret worship, was my delight. Often I had him pre-engaged to vouchsafe his presence, in this and that ordinance of his grace. Often the angel of the covenant restrained the winds of temptation and floods of corruption, while he sealed my soul to the day of redemption. O, how he brought me into the banquetting-house, and his banner over me was love!—How he stayed me with flagons, and comforted me with apples, while I was sick of love!—Anon ordinances became to me as dry beasts, and a miscarrying womb. Ah! their approach seemed a trifle, a burden, to my careless, carnal heart! Neither before, nor in, nor after, did I enjoy the visits of Christ. In my attendance, levity, legality, and unconcern, carried all before them. How oft the voice, the gesture, the method, of the administrator, took that room in my heart, which pertained to Christ!—Often disappointed of the presence of God, ah! how I sunk into mere formality, or doubts of my duty to attend!—and at last how often have I neglected worship altogether, if the hurry of the world *seemed* to call me to some other business.

Sometimes God hath carried me up to mount Pisgah, and shewn me the celestial Canaan, and my irrevocable title thereto, till my whole soul was transported with wonder, with desire, and delight! How I desired to depart and to be with Christ, which is far better! How I groaned to be clothed upon, with my house which is from heaven!—Anon he held back the face of his throne, and spread his cloud over it. Heaven was forgotten: my interest therein was unseen. Nay, how often hell presented itself as the heritage appointed me by God!

Are thy frames, my soul, so changeable? Let me

charge thee to have no confidence in thyself: but live by faith on the Son of God, and his everlasting covenant, which are the same yesterday, to-day, and for ever. Count all but loss, for the excellency of the knowledge of Christ Jesus thy Lord: count them but dung to win him, and to be found in him, not having thy own righteousness which is of the law, but the righteousness which is of God by faith.

TRACT V.

Reflections of a Candidate for the Ministerial Office.

Dost thou, my soul, desire the office of a bishop of souls, a minister of Christ? Examine with deep concern thy preparation for, thy call to, and thy end in offering thyself to this important work.

Am I a real Christian; or am I a devil—a dissembler with God and men—an entertainer of sin, of Satan, in my heart? Am I circumcised with the circumcision of Christ, having my corrupt nature renewed; old things passed away, and all things become new? Do I worship God in the spirit; read, meditate, pray, converse, under the influence of the Holy Ghost? Do I certainly know what Christ is to me? Do I rejoice in what he is in himself, and what he is to, and hath done for and in me? Have I no confidence in the flesh—in my righteousness, my learning, my address? Hath the Holy Ghost emptied me of self, in every form, till he hath made me poor in spirit, less than the least of all saints in my own sight? Hath he with a strong hand instructed me, to

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count all things but loss for the excellency of the knowledge of Christ Jesus as *my* Lord, and to count them but dung to win him, and be found in him, not having my own righteousness, but the righteousness which is of God by faith? Do I earnestly desire to know him and the power of his resurrection, and the fellowship of his sufferings—and press towards the mark, for the prize of the high calling of God in Christ Jesus?—What furniture of gifts hath Christ bestowed on me? what aptness to teach? what knowledge of the mysteries of the kingdom? what skill to instruct others, bringing out of my treasure things new and old? what ability to make the deep things of God obvious to the weaker capacities? what proper quickness of conception? what proper inclination to study, as one devoted to matters of infinite consequence? what peculiar fitness for the pulpit, qualifying me to commend myself to every man's conscience, preaching not in the enticing words of man's wisdom, but in demonstration of the Spirit, and with power?—With what stock of self-experience, texts, and principles of inspiration, am I entering on the tremendous office? Of what truths, relative to the law of God and its threatenings; relative to sin, to Satan, and to divine desertion; hath my saddened soul felt the power, tasting the wormwood and the gall?—Of what declarations and promises of grace have I tasted, and seen that God is good? What cords of infinite love have caught and held my heart? What oracles of heaven have I found and eaten; and they have been to me the joy and the rejoicing of my heart? Of what truths, what texts, could I now say, 'I believe, and therefore I speak.' 'What I have heard with the Father, what I have seen and heard, and tasted, and handled of the word of life, that declare I unto you.'

Suppose my connexions with the great, my ad-

dress to the people, should ever so easily procure a license, a charge; yet, if I run unsent of Christ, in my whole ministration I must act the part of a thief, a robber, a traitor to Christ, and a murderer of souls, not profiting them at all. If, without his commission, I enter the office, what direction, what support, what comfort, what acceptance, what reward, can I expect in and of my work? Say then, my conscience, as thou shalt answer at the judgement-seat of God, am I taking this honour to myself; or am I called of God, as Aaron was? Is Christ sending me, and laying a necessity upon me to preach the gospel? While he determines me to follow providence, and take no irregular step towards thrusting myself into the office, is he breathing on my soul, and causing me to receive the Holy Ghost? Is he endowing me with deep compassion to the souls of men; and with a deep sense of my own unfitness, and earnest desire to be sanctified and made meet for the master's use? In the progress of my education, am I going bound in the spirit, with the love of Christ burning in my heart, and constraining me; rendering me cheerfully willing to suffer poverty, contempt and hatred of all men, for Christ's name's sake;—willing, if possible, to risk my own salvation in winning others to Christ? What scriptures have directed and encouraged me to this work? In what form doth Jesus seem to be giving me my commission? Whether 'to open the eyes of the Gentiles, and to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and an inheritance among them that are sanctified?' or to 'Go, make the heart of this people fat, and their ears heavy, and shut their eyes?' What promise of Christ's presence with, and assistance in, my work, have I received from above?

What is mine end in my advances towards this

work? Dare I appeal to him that searcheth my heart, and trieth my reins—to him who will quickly be my judge—that I seek not great things to myself; that I covet no man's silver, gold, or apparel; that I seek not theirs, but them; that neither of men seek I glory: that I look not on mine own things, but on the things of Christ; that I seek not mine own honour, but the honour of him that sends me?

Have I considered diligently what is before me; or am I running blindfold on the tremendous charge? Have I considered the nature and circumstances of the ministerial work, or that therein I am to be an ambassador for Christ, to beseech perishing souls, on the brink of hell, to be reconciled unto God?—A steward of the mysteries and manifold grace of God;—that, at the infinite hazard of my soul, it is required of me to be faithful;—that in my ministrations I with all humility, and many tears, serve the Lord with my spirit, in the gospel of his son;—keep back no part of the counsel of God—no instruction, no reproof, no encouragement; that I testify repentance towards God and faith towards our Lord Jesus Christ; not moved with reproach, persecution, hunger, or nakedness; nor even count my life dear unto me, if so I may finish my course with joy;—ready not only to be bound, but to die for the name of Jesus:—willing rather to be ruined with Christ than to reign with emperors;—that I labour with much fear and trembling, determined to know, to glory in, and to make known, nothing but Christ and him crucified;—not with enticing words of man's wisdom as a man-pleaser, but with great plainness of speech, in demonstration of the Spirit and with power;—speaking the things freely given to me of God by his Spirit, not in the words which man's wisdom teacheth, but in the words which the Holy Ghost teacheth, comparing spiritual things with spiritual, and having the mind

of Christ;—always triumphing in Christ, and making manifest the savour of his knowledge in every place;—being to God a sweet savour of Christ in them that are saved, and in them that perish; as of sincerity, as of God in the sight of God, speaking in Christ; through the mercy of God, not fainting, but renouncing the hidden things of dishonesty; not walking in craftiness, nor handling the word of God deceitfully, but by the manifestation of the truth to every man's conscience in the sight of God;—not preaching myself, but Christ Jesus the Lord, and myself a servant to the church for Jesus's sake;—always bearing about the dying of the Lord, that his life may be made manifest in me.—Knowing the terror of the Lord, and his future judgement, I must persuade men, making myself manifest to God and to their conscience;—constrained with the love of Christ, must change my voice, and turn myself every way, to bring sinners to the tree of life;—jealous over them with a godly jealousy, and espousing them as chaste virgins to Christ;—travailing in birth till Christ be formed in them;—must take heed to my ministry which I have received in the Lord, that I fulfil it;—give myself wholly to reading, exhortation, and doctrine;—taking heed to myself and doctrine, that I may save myself and them that hear me;—watching for their souls as one that must give an account;—rightly dividing the word of truth, and giving every man his portion in due season;—faithfully warning every man and teaching every man, and labouring to present every man perfect in Christ Jesus;—and warring, not after the flesh, nor with weapons of warfare that are carnal, but mighty through God to the pulling down of strong holds, and casting down of imaginations, and subduing every thought and affection to the obedience of Christ. Having Christ Jesus for the end of my conversation, and holding fast the form of sound words in faith and love, which is

in him.—I must go forth without the camp, bearing his reproach, and feeding the flock of God, over which the Holy Ghost hath made me an *overseer*, and which God hath purchased with his own blood; preaching to the Congregation sound doctrine in faith and verity;—taking the oversight thereof not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being a lord over God's heritage, but as an example to the flock—exercised unto godliness; holy, just, and unblamable;—an example to the believers in word, in conversation, in charity, in faith, in purity;—fleeing youthful lusts, and following after righteousness, peace, faith, charity; avoiding foolish and unlearned questions;—not striving, but being gentle to all men;—in meekness instructing those that oppose themselves;—fleeing from perverse disputings and worldly-mindedness as most dangerous snares, and following after righteousness, godliness, faith, love, patience, meekness;—fighting the good fight of faith, and, laying hold on eternal life;—preaching the word in season and out of season; reproving, rebuking, exhorting, with all long-suffering and doctrine;—keeping the trust of gospel truth and office committed to me; and committing the same to faithful men, who may be able to teach others. And, in fine, to try false teachers; rebuke, before all, such as sin openly; restore such as have been overtaken in a fault, in the spirit of meekness; and, having compassion on them, to pull them out of the fire, hating the garment spotted by the flesh.

TRACT VI.

Reflections of one entered into the Pastoral Office.

PONDER, my soul, with solemn awe!—Am I without that God, that Christ, a stranger to that covenant of promise, which I preach to others? While I commend Jesus from the pulpit, am I despiser of him in my heart? While I, in the name of God, require others to receive him as the *unspeakable gift* of God, am I rejecting him myself? am I daily occupied in preparing the delicious gospel entertainment for others, while I refuse to taste it myself? If my ends are selfish, or if I am not hearty in my work, how can God be expected to bless my endeavours? If in heart I am Satan's servant, how can I be true to Christ, or earnest for his honour? If I have not drunk deep of the terrors of the Lord, the bitterness of sin, the vanity of this world, the importance of eternity, and of the conscience-quieting and heart-captivating virtue of Christ, how can I be serious and hearty in preaching the gospel?—If I am not influenced by a predominant love to Christ;—If I live not to him; if my heart is not fixed upon eternal things; if it pant not after fellowship with Father, Son, and Holy Ghost; and follow not eagerly holiness and peace, and prefer not the welfare of the church to my chiefest joy in this world; how can I, without the most abominable treachery and dissimulation, declare to men their chief happiness, and the proper methods to obtain it?

If I am a graceless preacher, how terrible is my condition! If I open my bible, the sentence of my double damnation flashes into my conscience from every page. If I compose my sermon, I but draw up

an awful indictment against myself. If I argue against men's sins, I but aggravate my own. If I mention hell with its insupportable and everlasting torments, I but enfeoff myself therein, as the just portion of my cup, and my inheritance appointed me by the almighty. If I speak of Jesus and his excellencies, it is but to tread him under my feet. If I take his new covenant and the fulness, the blessings therein contained, into my mouth, it is but to profane them, to cast them out to be trodden under foot of men. If I commend Jesus, and his Father, and blessed Spirit, it is but to stab them under the fifth rib, to betray them with a kiss! While I hold up the glass of God's law, and of his gospel, to others, I turn its back to myself. My gospel is hid to me who am lost, in whom the god of this world hath blinded the mind of me who believe not, lest the light of the glorious gospel of Christ should shine into my heart.

If I know not the Alpha and Omega, the truth—what is all my knowledge but an accursed puffer up! a murderer of my soul! Ah! how my table, my reading, my meditations, my sermons, my principles, my prayers, as a trap and snare, take and bind me hand and foot, to cast me the unprofitable servant, into utter darkness; with all my bible, all my books, all my gifts, as it were inlaid in my conscience, like fuel, like oil, for ever, to enrage the flames of infinite wrath against my soul! Ah! am I set here, at the gate of heaven, as a candle to waste myself in shewing others the way, in lighting up the Bridegroom's friends; and must my lamp at the end go out in obscure darkness! If I die unfaithful to Christ, in what a tremendous manner shall I for ever sink into the bottomless pit, under the weight of the blood of the Son of God, the Saviour of men—under the weight of murdered truths, murdered convic-

tions, murdered gifts, a murdered ministry, and murdered souls! How for ever curse myself, that I did not rather choose to be a tinker, a chimney-sweeper, an executioner, than a pretended, a treacherous, minister of Christ! Vile, vile, accursed hypocrite, how shalt thou abide with devouring fire! how shalt thou dwell with everlasting burnings!

Suppose I should know the grace of God in truth; yet, if my graces are not kept lively—if my loins are not girt, and my lamp burning, all inflamed with Jesus's love constraining my heart—how careless, how carnal, how blasted, how accursed, must my ministrations be! Ponder, my soul, the nature of thy work, as a dealing between the infinite God and the immortal, the perishing souls of men! Ponder the extent of my duties, and the solemnity of my engagements! Think how the honours and privileges of my office, and my relation to Christ therein, ought to instigate me to faithfulness!—What self-denial, what pure regard to the honour of God, what prudence, what diligence, what humility, what zeal, what spirituality of heart and life, what noted dependence on Jesus by faith; what order, what plainness, what just temperature of mildness and severity, is necessary in thus dealing with the souls of men!

But, ah! while I stand in the courts of the Lord, and minister holy things in his name, how polluted and abominable is my heart, my life! Ah what lusts prevail! How dreadful the case of my hearers' souls, if it is like mine! What if I have less of the reality of religion than the weakest, the most untender saint of my charge! Ah! how my evil heart of unbelief departs from the living God! Where, where is my faith in God! where is my burning of heart, while Jesus speaks to me and opens to me the scrip-

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Suppose I should know the grace of God in truth; yet, if my graces are not kept lively—if my loins are not girt, and my lamp burning, all inflamed with Jesus's love constraining my heart—how careless, how carnal, how blasted, how accursed, must my ministrations be! Ponder, my soul, the nature of thy work, as a dealing between the infinite God and the immortal, the perishing souls of men! Ponder the extent of my duties, and the solemnity of my engagements! Think how the honours and privileges of my office, and my relation to Christ therein, ought to instigate me to faithfulness!—What self-denial, what pure regard to the honour of God, what prudence, what diligence, what humility, what zeal, what spirituality of heart and life, what noted dependence on Jesus by faith; what order, what plainness, what just temperature of mildness and severity, is necessary in thus dealing with the souls of men!

But, ah! while I stand in the courts of the Lord, and minister holy things in his name, how polluted and abominable is my heart, my life! Ah what lusts prevail! How dreadful the case of my hearers' souls, if it is like mine! What if I have less of the reality of religion than the weakest, the most untender saint of my charge! Ah! how my evil heart of unbelief departs from the living God! Where, where is my faith in God! where is my burning of heart, while Jesus speaks to me and opens to me the scrip-

tures! Where are my love-pantings, my languishing, my cries for the Lord! Where is my habitual fellowship with Father, Son, and Holy Ghost;—my sitting under Jesus's shadow with great delight, while his fruit is sweet to my taste! Where is my constant travelling in birth till Christ be formed in the souls of men? Where are the agonies which my heart hath undergone, both in the night and in the day, while the saving, the sanctifying presence of God was denied to me, or to my flock?—Nay, how often hath pride been almost *all in all* to me! How often it hath chosen my companions! my dress! my victuals!—hath chosen my text! my subject! my language! how often indited my thoughts! and, to the reproach, the blasting of the gospel, hath decked my sermon with tawdry ornaments and fancies, as if it had been a stage-play! how often it hath blunted Jesus's sharp arrows of truth with its swollen bombast, or silken smoothness! In the pulpit, how often pride hath formed my looks, my tone, my action, and kindled me into earnestness! How often it hath rendered me glad to hear my subsequent applause, and provoked with the news of my contempt! Ah! how much of my labour is owing to pride, spurred on by the fame of learning, diligence, or sanctity! No wonder my labours, so much influenced by satanical motives, do Satan's kingdom so little hurt! Think too, my soul, if my pride never made me envy or wound the characters of such as differed from me or outshined me;—if it never made me reluctant to admit reproof, especially from those of inferior stations!—Think if pride is less inconsistent with real Christianity than drunkenness, or whoredom!—How much a factious spirit prevails with me! Did I never take up a religious principle in the way of factious contention? Did I never undervalue the peace and unity of the church? Have I been afflicted with Zion in all her afflictions, as if they had been my own? By prov-

ing my opponents in a controversy deceivers and blasphemers, have I never, in respect of manner or end, pleaded the cause of the devil? Did I never incline to have any destitute of the ordinances or influences of heaven, rather than my party should be dishonoured?—Ah! how slothful have I been in the work of the Lord! in studying the matter of divine truths, and their connexion with Christ and with one another! or in delivering them to my hearers! How slothful in sympathising with and helping such as had no fixed gospel ministrations; or in devising and carrying on projects for the honour of Jesus, and the welfare of souls! How often carnal interest hath marred my zeal for the interest of Christ! Hence what temporizing with the laws and customs of the world! What shrinking from duties that required much labour or expense! What uncheerfulness in giving large alms! and backwardness to improve whatever I have, for the honour of Christ, and the welfare of men!

Awake, my conscience! What meanest thou, O sleeper! Bestir thyself for thy God. Ah! I tremble to think how my parents, who piously devoted, who educated, me to this work of the Lord; how the masters, the teachers, who prepared me for it; how the seminaries of learning in which I was instructed, the years I have spent in study, the gifts which God hath bestowed on me, my voluntary undertaking of the work;—how all the thoughts, the words, the works, of Father, Son, and Holy Ghost, to promote our redemption;—how all the divine commandments, promises, and threatenings, which inculcate my duty;—all the examples of apostles, prophets, and faithful ministers; how all the leaves of my bible, all the books in my closet, all the sermons I preach, all the instructions and exhortations I tender; all the discipline I exercise; all the maintainance I

receive: all the honours which I enjoy or expect; all the testimonies I have given against the negligence of parents, masters, ministers, or magistrates; all the vows, and resolutions I have made to reform; and all the prayers I have presented to God for assistance or success; shall rise up against me in the day of the Lord, if I do his work deceitfully: alas! who shall live when the Lord doth this?

Think, my soul, as at the awful bar, did not the Holy Ghost, who is ready to furnish me with everything necessary, did not God, put me into the ministry? Was it that I might waste devoted time, that I might tear his church, mangle his truths, betray his honour, and murder the souls of men! Is not my charge the *flock of God*, the flock of God *purchased with his own blood*? Shall I destroy God's property—attempt to frustrate the end of his death? Hath Jesus died for souls! Shall I then think any thing too hard to be done for their salvation? Shall I not part with all, put up with all, to win men to Christ? Was he crucified for them, for me! Shall I not crucify my selfishness, my pride, my sloth, my concupiscence, to save myself, and them that hear me?—How hard my work! While my own salvation is at stake, how deeply connected with my diligence and faithfulness is the salvation of multitudes! How the powers of hell set themselves against me and my office, in order that they may triumph over Christ and his church in my fall! How many eyes of God, angels, and men, are upon me! Why then conscience, do I speak of heaven or hell—of Jesus and his love—his blood—of the new covenant and its blessings—in so careless and sleepy a manner!—When before, and on every side of my pulpit, there are so many scores or hundreds of immortal souls suspended over hell by the frail thread of life, already in the hands of the devil, and gasping towards everlasting ruin—slain by the

gospel of Christ! Why do not tears of deep concern mingle themselves with every sentence I utter; when multitudes, just plunging into damnation, and perhaps hearing for the last time, are, in respect of need, crying, with an exceeding bitter cry, Help, minister, I perish, I perish; pluck the brand out of the burning; help to escape from the wrath to come! How should I spend a moment of my devoted time in idle chit-chat, in useless reading, in unnecessary sleep! What if, mean while, some one of my charge drop into hell-fire, and commence his everlasting curses of me for not doing more for his salvation! What shall I do if God riseth up to require their blood at my hand! How accursed that knowledge which I do not improve for the honour of Christ, the bestower! How accursed that ease which issues in the damnation of men! How accursed that conformity to the world which permits my hearers to sleep hellward in sin!

TRACT VII.

Reflections of a Minister encouraging himself in Christ.

HAVE I obtained mercy? Hath the Son of God loved me, and given himself for me? Hath he translated me from darkness to his marvellous light? Hath he called me, and furnished me with knowledge, with spiritual experiences, for my work? Let me shew forth the praises of him who hath called me. Why art thou cast down, my soul? Still trust in God, for I shall yet praise him, who is the help, the health, of my countenance, and my God. Hath he separated me to the gospel of the grace of God?—counted

me faithful, putting me into the ministry, and giving me, who am less than the least of all saints, this grace, that I should preach amongst the Gentiles the unsearchable riches of Christ?

Let me magnify mine office. He hath raised me from the dunghill, and exalted me above principalities and powers, thrones and dominions, to be a stated preacher of Christ, a stated ambassador and herald of the Lord of hosts. How superlatively pleasant my business—to survey, to tell out, the exceeding riches of Christ—all my own!—to publish exceeding great and precious promises, all given to me! to declare to my brethren the name that is as ointment poured forth!—to proclaim redemption through the blood of God, even the forgiveness of sins, according to the riches of his grace!—to be ever, with joy, drawing water out of the wells of salvation; and have rivers of living waters flowing out of my belly, for the refreshment of others!—to be God's unmuzzled ox, treading out his corn, the finest of the wheat! to be a worker together with God in the chiefest of all his ways, the salvation of men!—to be like angels, always beholding the face of my Father which is in heaven!—to be all the days of my life dwelling in the house of the Lord; beholding his beauty, and inquiring reverently in his temple!—to be measuring the height, the length, the depth, the breadth, and to know the love of Christ, which passeth knowledge, and to be filled with all the fulness of God!

Let me, therefore, be in nothing terrified by my adversaries, nor by the arduous nature of my work. In the full assurance that Jesus is mine, and hath called me, let distress, no persecution, no danger, move me. Jesus, the fore-runner, for me is entered, He, the breaker, is gone up before me: he hath broken up, and passed through: he is on my head, and

at my right hand; I shall not be moved: he sendeth none a warfare upon his own charges: he hath said to my soul, Lo, I am with thee alway, even unto the end of the world.—As thy days are, so shall thy strength be. My presence shall go with thee, and I will give thee rest. When thou passest through the waters I will be with thee, and through the rivers, they shall not overflow thee: when thou walkest through the fire thou shalt not be burnt, neither shall the flame kindle upon thee. Fear not, I am with thee: be not dismayed, I am thy God. Fear not, worm Jacob! I will help thee.—Behold, I will make thee a new sharp-threshing instrument, having teeth, and thou shalt thresh the mountains, and beat them small; and thou shalt rejoice in the Lord, and glory in the Holy One of Israel. I will be with thy mouth.—Behold, I have made thee a defenced city, and an iron pillar and a brazen wall, against the whole land. I am with thee, saith the Lord to deliver thee. I even I, am He that comforteth thee. Who art thou, that art afraid of a man? I will give you another Comforter, that he may abide with you for ever, even the Spirit of Truth. He shall teach you all things, and bring all things to your remembrance. He shall take of mine, and shall shew it unto you. When he is come he will convince the world of sin, and of righteousness, and of judgement. Be thou faithful unto the death, and I will give thee a crown of life. He that loseth his life for my sake shall find it. To him that overcometh will I give to sit with me on my throne, even as I also overcame and am set down with my Father on his throne.

Bestir thyself, my soul; let me walk in the light of the Lord? let me set my face like a flint; let me give my back to the smiters and my cheeks to them that pluck off the hair. I shall not be confounded; for the Lord God will help me. Let me go forth in

him, as my might, to promote the salvation of souls, that they may be my hope, my reward, my joy, my glory, and crown of rejoicing in the day of the Lord. Nay, though Israel be not gathered, I shall be glorious in the eyes of the Lord; my judgement shall be with the Lord, and my work with my God. Is Jesus my surety, my sacrifice, my teacher, my Lord, my friend, my father, my husband, my saviour, my God, my glory? Let me indite good matter, touching the King. Let my tongue be as the pen of a ready writer. Let my closed lips be opened, and sing aloud of his righteousness and salvation all the day, as not knowing the numbers thereof. Let Jesus be the end of all my ministrations. If I seek to please men, I cannot be the servant of Christ. If I chiefly regard my own honour, my humour, or my temporal advantage, how shall I hold up my face to Jesus, who loved me, and gave himself for me! If he is the beloved Son of God, full of grace and truth, for men, for me—and made of God to us wisdom, righteousness, sanctification, and redemption—let it be my great aim to promote the glory of his grace, in the salvation of all around me; and to be a good savour of Christ unto God in them that are saved, and in them that perish. Let Jesus, in his person, natures, offices, relations, works, and blessings, be the matter of my ministrations. Let me exhibit laws, doctrines, promises, and threatenings, in due connexion with him—the law as a covenant fulfilled and magnified by him, and driving men to him;—the law as a rule, sweetened in his blood, founded on his atonement, and requiring the improvement of him as our all and in all. The promises as yea and amen in Christ Jesus—the New Testament in his blood. If I display the perfections of God, let it be, as they shine in the face of Jesus Christ. If I exhibit the blessings of divine grace, let me represent them as purchased with his blood, lodged in his

heart, and distributed by his bountiful hand—and as blessings wherewith the Father blesseth men in Christ Jesus. If I point forth the providences of God, let it be as the doing of my Lord, and marvellous in my eyes. If I proclaim the terrors of the Almighty, let them appear as the sore punishment appointed for such as trample Jesus under their feet, and count the blood of the covenant an unholy thing; as the condemnation of the obstinate refusers of God's unspeakable gift. If I call men to repent, let it be in looking to Jesus, whom they have pierced. If I inculcate prayer, let it be as a coming boldly to the throne of grace, in the view of having a great high-priest, Jesus the Son of God. If I recommend thanksgiving, let it be as chiefly for Christ, and acceptable through him. If I press the duties of the law of any kind, let it be as part of Christ's purchased salvation, as the fruits of faith living on Christ; as enforced by the authority, the love of Christ; and produced under the influence of Christ, and his Spirit dwelling in us; as conducive to the glory of Christ; and acceptable only through the merits and intercession of Christ. Let every particular duty be enforced with some particular consideration of Christ, 1 Cor. vi. 8—11, 15. 2 Cor. viii. 9. Tit. ii. 7, 9. Rom. xiii. 14. Eph. iv. 22, 25, 32. Let my very style savour of Christ, manifesting great plainness and energy, extracted from the oracles of Christ.

Since Jesus hath put me into this dignified office, and hath assured me of his assistance and reward, let me shew myself a workman that needeth not be ashamed, rightly dividing the word of truth, and giving every one his meat in due season, in correspondence to their respective stations, conditions, and inclinations. Let me so preach the grace of the gospel, to promote an humble and universal dependance on Christ; but mean while condemn the sluggish and

careless professor. Let me labour to screw into every man's conscience the divine truths suited to his case. Let me distinctly explain and enforce particular duties, and oppose particular lusts and vices. After searching my own heart, and much prudent pains to understand the spiritual condition of the various persons of my charge, let me labour so to apply my doctrines, that every one may know himself and his circumstances before God: so as the ignorant may be instructed, scoffers and gainsayers convinced, the stupid and secure awakened, the slothful roused and excited, the legalist and moralist have his hopes slain, the hypocrite may feel his covering too narrow to wrap himself in, the afflicted may be comforted, the wanderer reclaimed, and the sincere asker of the way to Zion may be directed.

In fine, holding fast the form of sound words, 'in faith and love which is in Christ Jesus'—and keeping that good thing, office, gifts, and grace, committed to me 'by the Holy Ghost which dwelleth in me'—let me carefully lay the foundation, in a frequent and pointed explication of gospel truth relative to Jesus's person, righteousness, and sinners' union with him, and justification through his imputed atonement. Let me, in the most clear and convincing manner, point out the nature and circumstances of regeneration and turning to God—together with the real marks of a gracious state, and the difference between spiritual and saving changes of the heart effected by the Holy Ghost, and the counterfeits thereof. In nothing let me study more accuracy than in explaining the nature, progress, and circumstances of gospel sanctification.

TRACT VIII.

On Conditional Election and Freewill.

OBSERVING that our Arminian friends loudly insist that their scheme of conditional election, and of Christ's death for all men without distinction, and of men's ability to believe, and of the possibility of falling from grace, is extremely adapted to promote the honour of the divine perfections and the comfort and holiness of men, I could not but enquire if these things were so; and, upon the most unbiassed examination, find them quite the reverse. Is that for the honour of the Deity, which supposeth him incapable to fix the plan of his whole work, relative to rational agents, before he commences it?—that supposeth him incapable to fix any plan, but when a created freewill is his counsellor; or to prosecute any plan but as freewill allows him her permission and assistance? Is that scheme honourable to God, which supposeth him to have created a freewill in rational agents, which it is beyond his power to keep dependant upon himself, or manage for answering any fixed purpose? Where is the immutability of God, if he be obliged to alter his schemes as the freewill of mankind shall please to deport itself? Is this the standing of his counsel and the doing of all his pleasure? Where is the boasted universality of his benevolence, unless he hath provided a Saviour for devils as well as for men; and given them, who are his creatures, and no less excellent, an equal throne for their eternal salvation? Where was his wisdom or equity; and where his love to his eternal Son, if he took pleasure to bruise him, to make his soul an offering for the sin of all mankind;—for the sin of those who, at the very time, were in hell, suffering the due reward of their deeds; and for millions who, if om-

niscient, he foresaw would follow them thither in due time; or to make him throw away his life for men upon the improbable supposition, that such as were in the flesh, in their natural state, should please God with their faith and repentance? Where is his wisdom or power, his kindness or candour towards us, if his choice of us to eternal life, if the death of his Son for us, if the striving of his Spirit with us, have their whole efficacy in our favours suspended upon this impossible condition—that our heart, deceitful above all things and desperately wicked, our carnal mind at enmity against God, and which is not subject to his law, neither indeed can be, shall graciously convert itself, and lend its assistance to the Deity for the securing of our eternal happiness, and effectuating that which was too hard for the Lord?

Where, my Arminian friends, is the comfort, the blessedness for men, of which you speak? If I am deeply sensible of the corruption of my heart, what comfort can it be to me, that God will fix his choice on me—will render the death of his Son the price of my eternal life—will render the striving of his Spirit prevalent to my eternal salvation, if I perform the (to me infinitely impossible) condition of faith and repentance, persevered in unto the end of my life? What though Jehovah hath said to my soul, I have loved thee with an everlasting love; his loving kindness may endure but for a moment, and the everlasting covenant of his peace be removed! What, suppose he began to do me good, he may not be able or willing to finish it! he may break his everlasting covenant, ordered in all things and sure, and turn away from doing me good! What, suppose he hath written my name in heaven, in the Lamb's book of life—it is less tenacious than my parish register: my name may be blotted out ere to-morrow. Suppose Christ hath loved me, and given himself to the death for me,

it is no more than he did for millions at that instant in hell, and for millions that shall be eternally damned. His death can therefore be no more comfortable to me than my creation; and yet perhaps it had been better for me that I had never been born. Suppose the striving of the Holy Spirit should, in some happy moment, have concurrence, or at least the permission, of my freewill to change my nature, and implant in me gracious principles; they are put into a bag with holes, and may be lost ere to-morrow! Suppose I had taken my place on the celestial throne, perhaps, by an inadvertent slip of my freewill, I may be tumbled headlong into hell, as multitudes of angels once were!

As good methinks be a reprobate according to the Calvinist scheme, than an elected person according to the Arminian! According to the Calvinist, God will save no man but in consistency with his own purpose. According to the Arminian, God neither will nor can save any man without the permission, the assistance, of the man's freewill; or without our performance of an infinitely impossible condition of true faith and gospel repentance, produced from a carnal mind at enmity against God!

According to the Calvinist, the divine purpose lay no bar in the way of our freewill's performing its duty; and whosoever believeth shall be saved. According to the Arminian, it is not one act of believing, nor perhaps a thousand acts of faith, repentance, and sincere obedience, that will fix my state? Alas! miserable comforter, and physician of no value!

Doth the Arminian scheme promote the earnest study of true holiness? Let experience speak. How many in Britain suppose themselves capable to repent and believe at pleasure, and that Christ died for

all; at least, if they be sincere, and do the best they can? yet, what students of holiness are these? Let hell blush at the thought! How many of them blaspheme as devils, and tempt their fellows to abomination! How many riot in drunkenness, gluttony, and whoredom! How many are ignorant of the first principles of our holy religion, and cannot so much as rest in the literal knowledge of the law! How many live as brute beasts, unthoughtful whether they be possessed of immortal souls! In what thousands of closets and families the stated worship of our Maker, is equally observed as in the stable or sty!—Let reason shew her opinion. According to the Arminian scheme, God cannot help me much if he would. He cannot make me willing in the days of his power, or able to serve him in the beauties of holiness; but can merely strive with my conscience, and try to sooth my freewill into a good humour.

The law of God indeed binds me to holiness, but that is the very case with devils, whose good works I suppose to be but few. What benefits I have recieved from God, are so insignificant and common, that I scarce owe him distinguished thanks. His choice of me, the death of his Son for me, and the striving of his Spirit with me, and even his bestowal of grace upon me, do not avail, unless my freewill, take heed to herself; they cannot for a moment secure me from hell. What pleasure my freewill, if left to herself, can take in the ways of holiness, I cannot conceive. When my eternal life is in danger every moment, how can I draw near to God with a true heart in the full assurance of faith? How can I be stedfast and immoveable, always abounding in the work of the Lord, knowing that my labour shall not be in vain in the Lord? If I attempt to give thanks, what if an entrance into hell turn my song into howling? If I owe my happiness more to the management of my own

freewill than to God's election, Christ's death, and the striving of his Spirit, why should I deny myself, have no confidence in the flesh, but rejoice in Christ Jesus?—In heaven I owe no more praise to God or the Lamb, than those in the lake that burneth with fire and brimstone. Let my song then be not,—
 “Worthy is the Lamb, &c.” but, “Worthy art thou, my freewill, to receive honour and glory, and dominion and blessing, for thou hast taken care, and hast redeemed me to God. Salvation to our freewill that sitteth on the throne, and to the Lamb!”

TRACT IX.

The Parliament dissolved.

WHERE strife and contention, are, there is confusion and every evil work. The late dissolution of parliament no way that I know of affects my private interest. Scarce any, such as I could have freedom to choose for my representative, viz. ‘able men, fearing God, and hating covetousness,’ will be turned out, and perhaps as few brought in; by the change. But when I consider the terrible scenes of deceit, bribery, drunkenness, ignorant and profane swearing or perjury, that will be thereby occasioned, it sinks my spirits, and I look on the dissolution as a means of hastening our ruin. Alas! what numerous, what heavy curses of Jehovah, the King of nations, the wickedness committed in the electioneering work will draw down! And what court, what kingdom, can prosper under so many fearful curses of almighty God! It is neither N. nor F. nor P. that I either

fear or trust, but a long provoked, and exceedingly angry God. Who may stand before him if once he be angry? Who knows the power of his wrath? If he be against us, who can be for us? Till our madness and profligacy in diversions, elections, and many things else, and the fearful murder, deceit, and robbery, committed in our East-India trade, and our hatred and contempt of Christ and his gospel, be turned into weeping, mourning, and girding with sackcloth, I cannot expect any blessed prosperity for Britain. Nay, I am astonished that God, in his infinite patience, hath borne so long with us, and hath not dissolved us from being a nation.

But turn thine eyes, O my soul, to a much more solemn scene. In a little our lower world shall be dissolved; the heavens shall pass away with a great noise; the elements shall melt with fervent heat; and the earth, and the works therein, shall be burnt up. The great archangel shall sound his awful trumpet, calling all the quick and the dead to their last judgement. Not one ambitious wretch shall then post through countries, to secure votes for himself or his friend. No carousing and drunkenness, no unruly or selfish polls, no frantick shouts of carnal joy, shall take place. But graves shall open; seas, earth, and hell, shall give up their dead. While thousands of angels fly every where, to gather God's elect from the four winds of heaven; millions unnumbered of ransomed men shall be caught up to meet their Lord Christ in the air, and to be set down with him on his great white throne. Mean while, countless multitudes of those who had pushed themselves into places of power and trust in church and state, and of those that had helped them forward, shall be left behind on the earth, weeping, wailing, and gnashing their teeth—cursing the day and means of their advancement, as well as of their birth; and

that they, for a paltry bribe of money, friendship, or liquor, contributed to set up a manifest enemy of the Lord and his Christ, to be his deputy in the state, or ambassador in the church. But hark! how the King eternal, by his final sentence, ‘Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;’ and, ‘Depart from me, ye cursed into everlasting fire, prepared for the devil and his angels,’ dissolves the vast assembly of mankind. And ‘these (wicked) shall go away into everlasting punishment, but the righteous into life eternal.’ Ah, what principalities and powers, kings, nobles, and other rulers, shall then be cast down into tenfold depths of destruction! —how political combinations shall be turned into mutual hatred and rage!—how jovial roarings shall be changed into dreadful howlings! and bribes of every form shall, like fire, torment the consciences of both givers and receivers, and that to all eternity!

And, my soul, what shall be my lot in that great day of the Lord? Shall I appear with Christ in glory? Shall I sit at his right hand? Shall I, clothed with his own righteousness and grace, attend him from his judgement-seat into his heavenly palace? Shall I be for ever with the Lord, and enter into his joy? Shall I for ever sing Hosannas to the Son of David, ‘Hosanna in the highest? Salvation to our God that sitteth on the throne, and to the Lamb?’ O grace, grace, grace unto it! Not unto us, not unto me, but to thy name, O Lord, be the glory, for thy mercy and thy truth’s sake.

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TRACT X.

The Grand Poll.

TERRIBLE confusion having happened among mankind, their original state was totally dissolved by the great King, the Lord of hosts. It was therefore necessary that they should be represented and directed by a new head. Two candidates, of very different characters, appeared to solicit their votes. Beelzebub, a prodigal rake, who, in a few days of his youth, had spent his large patrimony, and rendered himself and many millions of his friends absolutely bankrupt and miserable; but who nevertheless became more and more proud, and, by his impudence, flattery, falsehood, and other arts, gained the character of a most fashionable and prevalent orator—was the one. *Jesus Christ*, the only begotten Son of the most high God, whose abilities for management, and his fidelity as well as his true love to God and men, were absolutely infinite; and who had the tongue of the learned, to speak words that are spirit and life to every attentive hearer, was the other.

An assembly of some hundred thousand millions being convened, though not all precisely at the same time, Beelzebub had the presumption first to ascend the hustings, and, with a fawning smile and loud cry, begged their favourable attention. The whole assembly, except a few, heard him several hours without so much as a wandering eye or thought, or the very least impatience. He harangued them to this purpose:

‘ My dear princes, noblemen, gentlemen, clergy-men, and commons, with your respective princesses and ladies, you cannot but be deeply sensible of my

* near relation to you as your common parent, and
' of my constant abode and familiar condescensions
' among you. My zeal for your present established
' constitution hath, since our first connexion, been
' steady and ardent. In every possible form, I have
' constantly contended for your unlimited liberty
' both religious and civil: I have even permitted
' you to comply as far with the doctrines and laws
' of mine adversary, as can consist with your natural
' inclinations, or can tend to promote your true
' pleasure, honour, and wealth, in this world. For
' your manifest advantage, I have contended for and
' encouraged your unallayed rejoicing in the days of
' your youth, and your unbounded liberty to fulfil
' the desires of the flesh and mind, and to walk in the
' ways of your heart, and in the sight of your eyes;
' and to live in a truly easy, cheerful, genteel, and
' fashionable manner, in the lust of your flesh, the
' lust of your eye, and the pride of life;—withhold-
' ing nothing from yourself that your soul desireth.
' Your small services to me, I have been always
' ready to reward with the riches, crowns, or king-
' doms of this world. I have almost racked my
' wits, and expended my treasures, in inventing for
' you new forms of manly principles, exquisite plea-
' sures, exalted honours, and immense riches, that I
' might cause you to enjoy a very heaven upon earth.
' Instead of the mean, dull drudgery of prayer, rant-
' ing of psalms, searching of bibles, and hearing of
' canting harangues, concerning Christ and eternity,
' heaven and hell, I have largely furnished you with
' a set of customary oaths, excellent novels and ro-
' mances, stage-plays, puppet-shows, masquerades,
' balls, assemblies, merry carousals, processions,
' horse-races, cock-matches, cards and dice, and
' many other diversions infinitely delightful. By
' the care of myself and my servants, the most of
' you have the good sense to discern that that pitiful

‘ scribble, called the Bible, is but an arrant imposture, whose principles are a disgrace to human nature; and its laws, unless as they forbid gross thefts in civilized nations, an intolerable burden. To render your minds as composed as possible, we have also irrefragably proved that hell is a mere bugbear, scarcely believed by one preacher of a hundred; and that, if there be a heaven or eternity, and a God, he is naturally obliged to exert himself to his uttermost in making all his creatures happy: and so, instead of damning any of you, must bestow upon you an everlasting happiness, answerable to your natural appetites.—Let therefore your so richly deserved gratitude determine each of you to support me on this important occasion; the which if you do, I solemnly promise, on my word of honour, to exert myself for your true and present welfare, to the very utmost of my power.

‘ My only opponent scarcely deserves your or my notice. With pleasure, my lords and gentlemen, I know that you have the good sense to hold him in sovereign contempt. Most of you never so much as heard of him till this very day. His own account of himself, if it had any truth in it, represents him as absolutely despicable;—a man of sorrows;—a worm, and no man;—mean in his birth; debased, poor, and hated in his life, and infamous in his death! Not learned doctors, princes, noblemen, or gentry, but some infatuated, or pitifully weak dregs of mankind, have ever marked the least regard for him. And indeed, none in his wits will ever prefer one who allots nothing, but a life of trouble and torment to his friends; requires them to deny themselves, and threatens eternal damnation for the most trifling deviation from his absurd commands.’

This flattering speech was received with such multitudes of loud huzzas, that earth and hell rang again with *No Jesus Christ, but Beelzebub for ever! Beelzebub for ever! Beelzebub for ever!*

Notwithstanding this horrid affront, Jesus Christ, in infinite compassion to the multitude, mounted the hustings, and in the most solemn and serious manner begged their attention. But such was their hubbub and outrageous clamour, that, had not his voice been as of the Almighty when he speaketh, he had got no hearing at all. And indeed, till about the evening tide, almost no man regarded him.—He addressed such as did not run off, in this manner, with the tear in his eye:

‘ To you, O men, I call, and my voice is to the
 ‘ sons of men. How often would I have gathered
 ‘ you as a hen gathereth her chickens under her
 ‘ wings, and ye would not! Ye have been called to
 ‘ the Most High, and none would exalt him. I have
 ‘ called, and ye refused; I stretched out my hand,
 ‘ and no man regarded. Ye have set at nought all
 ‘ my counsel, and would none of my reproof; ye
 ‘ would have none of me. What shall I do unto
 ‘ you, O sinners, O children of disobedience, who
 ‘ are of your father the devil, and the lusts of your
 ‘ father ye do! How shall I give you up! How
 ‘ shall I make you eternal monuments of my wrath,
 ‘ as Admah, and as Zeboim! Mine heart is turned
 ‘ within me, and my repentings are kindled together.
 ‘ Ah! you have destroyed yourselves, but in me is
 ‘ your help. How long, you simple ones, will you
 ‘ love simplicity; and you scorers, delight in scorn-
 ‘ ing; and ye fools, hate knowledge? Turn ye at
 ‘ my reproof; behold, I pour out my Spirit upon
 ‘ you, and make known my words unto you. Hear,
 ‘ O my people, and I will speak; I will testify against

‘ you: I am God, even thy God. And, as I live,
‘ saith the Lord, I have no pleasure in the death of
‘ the wicked; but that they should turn and live;
‘ turn ye, turn ye; why will ye die? What is a man
‘ profited if he gain the whole world, and lose his
‘ own soul? or, what shall a man give in exchange
‘ for his soul? In my own, and my Father’s name, I
‘ beseech you to be reconciled unto God; for he hath
‘ made me who knew no sin, to be sin; to be a curse
‘ for you, that you might be made the righteousness
‘ of God, and for ever blessed with all spiritual
‘ blessings in me. God so loved the world that he
‘ gave me, his only begotten Son, that whosoever
‘ believeth in me might not perish, but have ever-
‘ lasting life. He hath sanctified, sealed and sent
‘ me into the world, to seek and to save that which
‘ was lost: hath sent me forth in the likeness of sin-
‘ ful flesh that I might give my life a ransom for
‘ many; hath sent me, a Saviour, and a great one, to
‘ deliver you;—to give you repentance and re-
‘ mission of sins, and bless you in destroying the
‘ works of the devil, and turning every one of you
‘ from his iniquities; hath given me for a covenant
‘ to the people, a light unto the Gentiles, and his
‘ salvation to the ends of the earth.—Having loved
‘ you with an everlasting love, I from eternity, co-
‘ venanted for you as your surety, and undertook to
‘ pay all your infinite debt to an offended God. In
‘ the fulness of time I became your brother, born
‘ for your adversity.—God in your nature, as well
‘ as on your side. In your stead I myself bore your
‘ sins, and all the curses, punishment, and death, due
‘ to them; finished transgression, and made an end
‘ of sin; and fulfilled all righteousness required by
‘ the broken law; nay, magnified the law, and made
‘ it honourable.—Having thus loved you, and given
‘ myself for you to God as a sacrifice of a sweet-
‘ smelling savour, a propitiation for the sins of the

‘ world, I was raised again for your justification,
‘ ascended up on high, and received gifts for men;
‘ yea for the rebellious also, that the Lord God
‘ might dwell among them; had all things, all power
‘ in heaven and earth, delivered unto me of my
‘ Father, that I might give eternal life to as many as
‘ I will; was exalted to his right hand, that, by continual
‘ intercession, I might be able to save to the
‘ uttermost all them that come unto God by me. Let,
‘ therefore, all his multitude know assuredly, that
‘ God hath made me Jesus, whom ye have despised
‘ and crucified, both Lord and Christ; that I am
‘ made of God unto you, ignorant, guilty, polluted
‘ and enslaved sinners, wisdom and righteousness,
‘ sanctification and redemption, that ye may be saved
‘ in me with an everlasting salvation. Look therefore
‘ unto me and be ye saved from every plague
‘ and misery, and to every form or degree of true
‘ happiness, in time or eternity; for I am God, and
‘ there is none else;—a just God and a Saviour;
‘ there is none beside me;—no salvation in any
‘ other—no other name under heaven given among
‘ men by which you can be saved. Incline your
‘ ear, and come unto me: hear, and your soul shall
‘ live; and I will make with you an everlasting covenant,
‘ even the sure mercies of David;—abundant
‘ pardon and acceptance through my blood; adoption
‘ into my family; newness of heart in conformity
‘ to my image; comfort in fellowship with me;
‘ and God himself as your God. Come unto me,
‘ all ye that labour and are heavy laden, and I will
‘ give you rest. My son, give me thy heart. If
‘ any man thirst, have any need, let him come unto
‘ me, and I will give him to drink of that water,
‘ which shall be in him a well springing up unto
‘ everlasting life. If any man hear my voice, I will
‘ give to him eternal life, and he shall never perish,
‘ nor shall any be able to pluck him out of mine or

‘ my Father’s hand. For this is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life. All that the Father giveth me shall come to me; and him that cometh unto me, I will in no wise cast out. Now is the accepted time; now is the day of salvation.—Harden not your hearts. How shall ye escape if ye neglect so great salvation!—if ye tread under foot the Son of God, and count the blood of the covenant, wherewith he was sanctified, an unholy thing, and do despite unto the Spirit of grace!’

He pronounced these, and many other like words, with such amazing earnestness, power, and life, that multitudes, even of those that had most heartily voted for Beelzebub, recanted, and, with great melting of heart, cried out, Behold, we come unto thee, for ‘thou art the Lord our God;’—‘God my Saviour—my master—my Lord and my God!’ ‘O Lord, our God! other lords beside thee have had dominion over us; but by thee only will we make mention of thy name.’—‘This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.’—‘Thine I am, O Jesus, and on thy side, thou Son of God!’—‘Blessed be he that cometh in the name of the Lord to save us; Hosanna to the Son of David! Hosanna in the highest!’

Beelzebub, nevertheless, attempted to support himself by his numbers: but, his cause being tried, it was found that all the fair and legal votes were for Jesus Christ. And Beelzebub, and all his obstinate adherents, were, for their villanies, committed to perpetual imprisonment, in a lake which burns with fire and brimstone, where they have no rest day nor

night, but are tormented in the presence of the holy angels, and of the Lamb.

TRACT XI.

State of Britain's Debt to God.

FINDING that amidst all their pretensions of regard to the British constitution, and concern for the indebted and dangerous state of the nation, neither old nor new ministry had in the least adverted, to the extensive accounts between us and our God, I presumed to give them some, (alas! too little) serious consideration; and find that we stand infinitely deep in debt to his rich mercy, for favours innumerable received from him, and to his avenging justice, for innumerable provocations committed against him. Of the first sort are,

I. The infinitely precious *blessings of redemption* through Christ: such as, (1) God's gracious thoughts in his electing purpose and covenant of grace, Psalm xxxvi. 23. xl. 5. lxxxix. 3, 4, 19—37. Prov. viii. 23—31. Isa. liii. 10. 2 Tim. i. 9. Tit. i. 2. (2) God's preparing the way for his Son's coming into our world, by visions, types, promises, and marvellous providences; Heb. i. 1. ix. x. 1. xi. 10. Col. ii. 17. Acts x. 43. Rom. iii. 21. (3) The actual appearance of the Son of God in our nature, Isa. vii. 14. ix. 6. xi. 1. Jer. xxiii. 5. xxxi. 22. Zach. iii. 8. Matt. i. 17—25. Gal. iv. 4, 5. 1 Tim. iii. 16. John i. 14. (4) The great God in our nature made under the broken covenant of works, fulfilling all righteousness of obedience and satisfaction for men, 2 Cor.

viii. 9. v. 21. Matt. iii. 15. v. 18. xx. 28. Luke xxiv. 26. Dan. ix. 24. Gal. iii. 15. Eph. v. 2. 1 Pet. i. 18, 19. ii. 24. iii. 18. 1 John ii. 1, 2. iv. 3. v. 8. iv. 9, 10. (5) God's accepting of this righteousness of his Son in our stead, and rewarding him for it to our everlasting advantage, 1 Tim. iii. 16. Isa. l. 8. lii. 13—15. liii. 10—12. Rom. iv. 25. Psal. lxxviii. 18. Col. i. 19. Phil. iv. 19. 1 Pet. i. 20, 21. Heb. ii. 10. iv. 14—16. (6) Christ's laying out himself in the whole of the work of his glorified state, to promote our eternal salvation, by continual intercession, instruction, and government, John xiv. 19. Rom. viii. 32—34. Heb. vii. 25. John xiv. 26. xv. 26. xvi. 7—14. Matth. xxviii. 18.—20. Ephes. iv. 10—13. Psal. cx. 1—3. (7) The publication and free offers of Christ, and his purchased salvation to sinful men, in the gospel, Mark xvi. 15. 1 Tim. i. 15. iii. 8. Ephes. iii. 8. i. 13. Acts xiii. 26. Rom. xv. 19. Col. i. 26, 27. (8) God's erecting a church or new covenant-society of sinful men on earth, Gen. xvii. 7. Exod. xix. 5, 6. Matt. xvi. 18. Ephes. ii. 18—22. iv. 8—13. Rev. viii. 9. xi. 15. (9) God's blessing men with all spiritual blessings, regeneration, justification, adoption, sanctification, and comfort in Christ, on this earth, Ephes. i. 5. ii. 5. 1 Cor. i. 30. Col. ii. 10. iii. 11. 2 Cor. v. 17—21. Ezekiel xxxvi. 25—29. (10) The eternal glorification of men through Christ in heaven, Ephes. ii. 4—7. John xii. 26. xiv. 2, 3. xvii. 24. Psal. lxxiii. 24, 26. xvi. 10, 11. xvii. 15. 1 Thess. iv. 17. Isa. xlv. 17. lx. 19. Rev. xxi. xxii.

II. In subordination to the above great and precious blessings of redemption, there are multitudes of *personal mercies*, for which every one in Britain doth or ought to stand indebted to God: as, (1) Being born in a land of gospel light, Prov. xxix. 18.

Eph. ii. 12, 19. (2) Being descended of Godly parents, Exod. xv. 1. (3) Being early and seriously devoted to the Lord, in baptism, and in often repeated fervent prayers, Psal. xxii 10. (4) Early instruction in the knowledge of Christian principles by parents, masters, ministers, or others, Prov. i. vii. xxxi. Gen. viii. 19. Deut. vi. 6, 7. 2 Tim. iii. 15. (5) God's providential hedging up of his elect to serious concern for their souls, Hos. ii. 6, 7, 14. Ezek. xx. 37. Lament. iii. 27—29. Job xxxiii. 15—30. (6) His convictions of our conscience and allurements of our affections, by the strivings of his Spirit, 1 Samuel ii. 26. iii. 1—10. 2 Chron. xxxiv. 3. (7) Our being brought into a state of saving union to, and fellowship with Christ, 1 Kings xiv. 13. 1 Cor. xv. 8. Gal. i. 15, 16. John iii. 3, 5. (8) Our preservation from offensive stumbling in, or out of, the Lord's way, Psal. lxxi. 17, 18. Isa. xlvi. 3, 4. (9) Gracious visits from Christ and his Spirit to our souls, Gen. xlviii. 3. Psal. xxxiv. 6. xl. 1—3. cxvi. 1—7. (10) Well grounded hopes of eternal life, 2 Tim. i. 12. iv. 7, 8. Psalm lxxiii. 24—26.

III. We are indebted to him for multitudes of *family mercies*: as (1) His wonderfully preserving the members, notwithstanding their many dangers, particularly in childhood, Acts xvii. 28. Psal. lxvi. 9. (2) His kind maintenance or restoration of health, Exod. xv. 26. (3) His providing agreeable relations, husbands, wives, parents, children, servants, neighbours, Psal. cvii. 41. lxviii. 6. cxliv. 12. (4) Peace and order in families, Prov. xxxi. (5) Piety and devotion, that make the house a church, Psal. ci. Josh. xxiv. 15. Gen. xviii. 19. 2 John iv. Philem. ii. Col. iv. 15. Rom. xvi. 5. Acts x. 2. xvi. 34. (6) Provision of convenient food, raiment, and other temporal accommodations, Deut. viii. 16. Isa. xxxiii. 17. Acts xiv. 17. xvii. 25. 1 Tim. vi. 17. (7) Pro-

tection from dangers, Deut. xxxiii. 25—29. Psal. xci. 1—10. (8) Seasonable, and especially sanctified, afflictions, Ps. xciv. 12. Heb. xii. 5—11. Rev. iii. 19. (9) A pleasant prospect of a seed for the Lord Christ trained up in the family, Isa. xlv. 3—5. Gen. xvii. 7. Jer. xxxi. 1. Isa. lix. 21. (10) When deaths in families are not only so ordered, as to increase love and friendship among the survivors, but even to awaken their consciences, and stir them up to seek and follow the Lord, 2 Kings iv. 1. with Isa. lvii. 1.

IV. We are indebted to him for a multitude of publick *national mercies*: as (1) His ancient gracious purposes, and his many express promises, concerning the islands and the ends of the earth; which we now see to have peculiarly respected Britain; and on which we may plead for mercy in every time of need; Isa. xxiv. 15. xlii. 4, 10, 12. xlix. 1. li. 5. lx. 9. lxvi. 19. xiv. 22. Psal. xxii. 27—31. lxv. 5. lxxii. 8, 10. —with 2 Pet. i. 4. Heb. iv. 1. (2) His early introduction of the gospel of salvation into Britain, about forty years after Christ's death; and not long after into the north parts of it, notwithstanding its distance from Jerusalem, and notwithstanding the poverty, and dreadful barbarity, and savage customs of our ancestors, Isa. lxvi. 19. (3) His thereafter continuing the gospel light and Christian church in this island, notwithstanding cruel persecutions by the heathen inhabitants, and notwithstanding the dreadful and long-continued ravages of the Saxons, and all the craft, cruelty, error, profligacy, idolatry, and superstition of the papists, for more than fourteen hundred years, Psal. cxxxii. 13, 14. (4) His reformation of the country from popery about the middle of the sixteenth century, notwithstanding all the exorbitant power and wealth of the Romish clergy, and all the gross ignorance, superstitious inclinations and profligacy

gacy of the people—and notwithstanding all the caprice of king Henry VIII. and the cruelty of queen Mary in England, and all that the house of Guise and courts of France and Scotland could do to oppose it, Zech. iv. 6, 7. While the more strict and faithful party in England were marvellously supported under the persecution which they suffered from queen Elizabeth and her agents, those in Scotland were enabled, amidst great poverty and manifold oppositions, to carry the reformation of their church to a remarkable degree of purity and order, Deut. xxxiii. 25. 2 Chron. xiv. 11. (6) Notwithstanding all that king James and Charles his son could do, by alterations of the Scotch church, by correspondence with popes, by courtship or marriage with papists, by authorizing sports on the Lord's day, by high commissions, and by imprisonments, banishments, or tortures, he enabled his faithful ministers and people to cleave to his truths, and made even their persecutions a means of their subsequent deliverance, Rev. xi. 3. Dan. xi. 32, 33. (7) Amidst no small confusions, civil wars, and no doubt many selfish designs of political managers, he, between 1638 and 1660, not only laid the foundation of our civil liberties, but also furnished the nations with a multitude of pious and laborious ministers, whose faithful preaching of the gospel he blessed to the conviction, conversion, or edification, of perhaps millions of souls; and produced such an appearance of serious godliness and devotion, throughout the most of the island, as was never before nor since known in it, Dan. ix. 25. Hos. ii. 6, 7, 14. v. 15. vi. 1—3. (8) Notwithstanding all the shocking profaneness, blasphemous oaths and bonds, and cruel persecutions, introduced by king Charles II. and continued by James his brother, the Lord enabled multitudes of his people to be faithful unto fines, imprisonments, banishments, tortures and death, Zech. x.

8, 9. Matt. x. 19. John xvi. 33. Zeph. iii. 12, 18, 19.

(9) At the revolution, when all things were prepared for the establishment of popery and slavery, he wrought a marvellous deliverance, and made the very seas, winds, and storms, as well as a branch of our enslavers' roots, to fight for the re-establishment of our protestant religion and liberties, Deut. xxxii. 36.

Psal. xciv. 12—15. cxxxv. 14. (10) When popish pretenders to the crown, by assassinations, invasions, and rebellions, of Jacobites, have repeatedly attempted to overthrow our religion and liberties, he hath always defeated their attempts, and made them destructive to themselves, Isa. vii. 5—7. viii. 12, 15.

(11) When the gospel doctrines of the free grace of God, reigning through the imputed righteousness of Christ, were fearfully buried, perverted, or mixed by the general prevalence of Arminian or Neomian errors, the Lord, by means of Mr. Hervey and others in England, and by means of Boston, the seceders, and others, in Scotland, revived and spread them into many dark places of the islands, to the conversion and edification of multitudes, Ezra ix. 8, 9. Isa. lix. 19. (12) The late peace, after a most ruinous, and perhaps on all hands a most unnecessary and sinful war, he not only granted us, but mercifully timed it for the preservation of many thousands from perishing by the famine; the corn provided for the army, supplying many in want; and the ships which brought victuals from abroad, having a free and safe passage. Mean while a generosity in providing for the poor, never before known, at least, in North Britain, remarkably prevailed, Gen. xxii. 14.

Hath Britain rendered unto the Lord according to these, and innumerable other benefits which he hath bestowed upon her? No; but by crimes innumerable, and highly aggravated, hath plunged herself into an infinite debt to his avenging justice by (1) General

misimprovement of his mercies, in forgetting, undervaluing, and contemning them; by abusing them as means or occasions of wickedness, and spurning away and treading under foot such as are of a spiritual nature, Psal. cvi. 13. (2) Gross atheism and ignorance of God and of his word and works, that neither law nor gospel, nor the most common and necessary points of truth, are understood or studied by millions, Eph. iv. 18. Isa. xxvii. 11. Hos. iv. 1, 2, 6. (3) Proud and unbelieving contempt and rejection of Jesus Christ, and his great salvation offered in the gospel, John i. 11. Heb. ii. 3. x. 29. (4) Contempt and neglect of the precious ordinances of the gospel, not receiving them, not observing and keeping them pure and entire, as means of communion with and conformity to Christ; but, instead thereof, living as brute beasts, without either secret or private daily worship of God, and even much absenting from his publick worship, fearfully profaning his sacraments, Isa. lxiii. 22. Jer. x. 25. Heb. x. 25. (5) Fearful profanation of God's name, by swearing of broad or minced oaths in common conversation, and by imposing unnecessary or sinful oaths, or by dispensing and taking these or other oaths in a profane, light, and careless manner, Ex. xx. 7. Zech. v. 3, 4. Jer. xxviii. 10. Hos. iv. 2. x. 4. and by breach of sacramental and other solemn vows to God, Prov. xxx. 25. (6) Notorious profanation of the sabbath, in omitting the religious exercises of it, and spending it as a season of idleness, wickedness, or worldly employments and recreations, Ezek. xxii. 26. Jer. xvii. 27. (7) General impiety of rulers both in church and state. Civil rulers are not, as they ought to be, men fearing God and hating covetousness, Exod. xviii. 21, but such as by bribes, influence, or the like can push themselves into honour; and too often clergymen are such as run unsent by Christ, and neither understand nor love the gospel of his

grace, nor have conversation becoming it; but addict themselves to plays and romances instead of their Bible; have scarcely a shadow of the daily worship of God either in secret or in their families, but spend much of their time in improper diversions, or in familiarity with graceless great men, Isa. i. 21, 23. ix. 16. lvi. 10—12. Jer. v. 5, 7, 8. Ezek. xxix. 24—28. Mic. iii. Hos. vi. 1. (8) Shocking murder of multitudes of precious souls under Charles II. and James his brother—of infants by unnatural parents,—of duellers by venting their pride—of, I suppose, about twelve or fourteen millions of poor heathens, in carrying on the East-India settlements and the African slave-trade—and of I know not how many millions of precious souls by the bad examples of magistrates, ministers, parents and masters, and their carelessness about those under their respective charges, Hos. iv. 2. Ezek. xxii. 3, 6, 9, 12, 13, 45. xxiv. 7, 23. Matt. xxiii. 34, 35. (9) Drunkenness and gluttony—many making their eating and drinking, and their care about them, the principal business of their life; and even wasting their precious time, and ruining their bodily and intellectual constitution thereby, Prov. xxiii. 21, 29, 30. Eccl. x. 16, 17. Isa. xxviii. 1. (10) Uncleanliness, fornication, adultery, &c.—many, particularly those of rank, rather seeming to prosecute, and glory in such wickedness, as an honourable accomplishment, while magistrates generally neglect to punish, and church rulers to censure the same, Hos. iv. 2, 11. vii. 4. Mal. iii. 5. Jer. v. 7—9. (11) Dishonesty, theft, robbery, prodigality, fraudulent bankruptcies, over-reaching in bargains, oppression, extortion, bribery, and the like, Hos. iv. 2. Zech. v. 4. Mic. ii. iii. vii. 2—5. Isa. i. 23. Ezek. xxii. 12, 27. Amos. v. 12. viii. 4, 5, 6. (12) Lying, falsehood, deceit, dissimulation, unfaithfulness to promises or trusts, reviling, backbiting, slander, perjury, misrepresentation of causes in

judicature, &c. Hos. iv. 2. Jer. ix. 2—8. Isa. lix. 4, 8, 13, 14, 15. Mic. vii. 2—5. (13) Covetousness, envy, uncharitableness, discontentment, and an inordinate inclination and study to push ourselves into the honours, property, or trade, of our neighbours, Jer. v. 8. Mic. v. 2. Hab. ii. 9.

These are a few of the leading articles of Britain's debt to her God. The value must be stated from the greatness of God, the holiness and authority of his law, and worth of his Son, and the infinite importance of an eternity either in heaven or hell. How infatuated then must we be in making such work about hundreds of millions owing to men, and yet overlooking so many infinite sums owing to our Maker and Judge, and neglecting to have them happily discharged by an application of Jesus's blood, which purchaseth all mercies, and cleanseth from all sin!

TRACT XII.

Britain's Sole Preservative.

LET our political managers project what schemes they will, for the reformation and salvation of our nation they will but issue in vanity and vexation of spirit. The Lord hath rejected their confidencies, and they shall not prosper in them. Nothing but a remarkable out-pouring of the Spirit of God can prevent our superlative miseries, answerable to our heaven-daring national iniquities. As no civil societies have any existence in the future state, national sins must of necessity be punished with national

judgements in this world, Jer. v. 9, 29. Hos. iv. 1—3. Isa. xxiv. 5, 6. (1) The Jewish nation, to whose mercies and crimes those of Britain are peculiarly similar in different ages, were shut up to fearful judgements, for want of an effusion of the Holy Ghost. Not all the faithfulness of Moses, their other governours, nor all the piety of Aaron and his sons, and of the faithful Levites in their church, nor all the laws they received from God himself, and the innumerable miracles which they saw and felt, could preserve that sensual generation, destitute of the Spirit, from tremendous ruin in the wilderness. Not all the fervent prayers and faithful sermons of Isaiah and his fellow prophets, nor all the remarkable reformation carried on by pious king Hezekiah, could prevent the miserable calamities of the Jews in their time, as the Spirit was not poured out. Nay, not all the labours and miracles of Christ himself and of his apostles, and the pious lives and fervent prayers of many thousand Christian Jews, could, without the pouring of the Spirit on them, prevent the tremendous ruin of their nation in that period. Why then should we hope for deliverance by any other method? Dare we pretend that we are dearer to God than his peculiar people, the seed of Abraham, his friend? (2) The sins of Britain at present are so great, many, universal, heaven daring, heart-hardening, and conscience stupifying, and, in every respect, so aggravated, that the nation can neither be duly convinced of them, nor the blood of Christ answerably applied for the remission of them, without a remarkable effusion of the Holy Ghost, John xvi. 7—14. Ezek. xxxvi. 25—29, 31, 32. Mic. vii. 18, 19. (3) The wicked manners of Britain have been so long continued, and are become so universal and fashionable, and are so much encouraged by such as should be reprovers and reformers—and men's consciences thereby so much blinded, biased, or hardened, that

there can be no national reformation of them, without a remarkable out-pouring of the Spirit of God, Hos. iv. 1, 2, 6. Isa. i. 2, 3, 4, 5. lix. 1—15. lvii. 17. Jer. v. 1—9. (4) So many thousands of unsent, careless, indolent, unholy, and erroneous preachers in Britain, by their legal, Arminian, or blasphemous doctrine, and by their impious and unedifying example, lay a fearful bar in the way of all the ordinary work of the Holy Ghost, Hos. v. 1. Gal. iii. 2. Ezek. xiii. 22.

But, notwithstanding all these things, an abundant effusion of the Holy Ghost would prevent our superlative ruin. (1) It would excite and enable all the fearers of God, in the nation, to strive together in prayer for our preservation and proper relief, Zech. xii. 10. Isa. lxii. 1, 6, 7. Ps. cii. 17. (2) In consequence of this, it would furnish our land with a proper number of well qualified ministers, who, having received their mission from Christ, would clearly, faithfully, assiduously, and earnestly preach the gospel of his free grace, and by fervent prayer, holy example, and every other method, travail in birth to win souls to him, Jer. iii. 15. Isa. lxii. 6, 7. Psal. cxxxii. 9, 16. John xx. 21—23. Eph. iv. 10—13. (3) It would furnish these faithful ministers with proper messages from God, suited to his own gracious purposes, and to the spiritual state of the hearers, and would enable them to deliver them in a lively, serious, and affecting manner, Ezek. iii. 3, 4, 10, 11, 17—21. xxxiii. 7—9. Mic. iii. 8. Acts xviii. 25, 28. Col. i. 28, 29. 1 Thess. ii. 4, 5. 1 Cor. ii. 2—5, 13. iv. 2. 2 Cor. iv. 2. v. 11, 22. 2 Tim. iv. 2. Acts xx. 19—21, 26, 27. (4) It would procure large and attentive audiences to hear these faithful ministers, Acts ii. xiii. xviii. xix. 1 Cor. xvi. 9. Acts xvi. 14. Isa. xlix. 1. lii. 15. (5) It would, in carrying home the word of God into men's consciences and

hearts, convey to them the spiritual benefits of the new covenant—conviction of sin, union to Christ, regeneration, justification, adoption, sanctification, and comfort, Luke v. 17. John vi. 63. Heb. iv. 12. 1 Thess. i. 5. ii. 13. Acts ii. 36—47. (6) It would incline, direct, and enable those ministers and people to such an holy conversation towards God and men, as would adorn and enforce the preached gospel of Christ, and make others to consider and fall in love with it, 1 Thess. ii. 1—10. v. 12—25. Rom. i. 8. Acts ii. 41—47. iv. 13. Phil. ii. 15, 16. Matt. v. 16. Tit. ii. 9—14. iii. 8, 14. Psal. ci. 2—8. (7) It would render all ranks, in their respective stations, active and skilful in spreading the knowledge of Christ and his truths, and in repressing the now fashionable abominations, Gen. xviii. 19. Josh. xxiv. 15. Deut. vi. 6, 7. Mal. iii. 16. Psal. ci. 2. Chron. xvii. xix. xxix—xxxii. xxxiv. xxxv. Song ii. 15. Tit. iii. 10, 11. Rev. ii. 1 Thess. v. 14. 2 Tim. iv. 2. 1 Tim. v. 20. (8) By enabling multitudes to discern truth from error, and sin from duty it would render unsound and indolent ministers despised and shunned as fearful plagues, and vile impious persons abhorred, and so ashamed to exert themselves in their wonted evil ways. Zech. xiii. 2—6. Psal. cxv. 4. cvii. 42. 1 Sam. ii. 30. (9) By means of these things, together with the fervent prayers of such as believed in Christ, or fell under spiritual concern, many others would be daily added to the Lord and to his church, Isa. lxii. 1. 2 Thess. iii. 1. Isa. ii. 3—5. xlix. liv. lx. xlv. 3—5. Zech. viii. 20—23. (10) In consequence of all this, the Lord would graciously defer, mitigate, or sanctify those fearful calamities which our nation in general, and each of us in particular, have richly deserved, Isa. xlviii. 9—11. vi. 13. Zeph. iii. 12. Dan. ix. 25. Zech. xiii. 9.

Let therefore every Briton, that wishes well to his

country, cease from trusting in men, and their carnal and selfish politicks, and cry mightily to God, that he may think on us, that we perish not; that he may plentifully pour out his Spirit from on high upon all ranks. Let us plead the gracious promises which he hath given us on this head, and patiently wait for their fulfilment, Prov. i. 23. Isa. xxxii. 15. xliv. 3—5. Ezek. xxxvi. 27. Joel ii. 28. John vii. 37—39. xiv. 26. xv. 26. xvi. 7—14. Zech. xii. 10. Luke xi. 13.

TRACT XIII.

Christ the best Minister of State.

UPON our sovereign's advancing his present young minister, while multitudes strive who shall most condemn or defend the British premier, let me turn mine eyes, my heart, and my tongue toward Jesus Christ, to whom the Majesty of heaven hath committed all judgement, and given all power and fulness in heaven and on earth. Unless for an introduction to a better subject, it is not much worth my while to think or speak of British managers of state. Grey hairs assure me, that I shall soon be put out of their reach, with respect to both their good and their evil. But, blessed be God, I hope never to be out of the beneficent reach of the administrator of the new covenant! And whether I look backward or forward on his administrations, in earth or in heaven, I find them all full of infinite wisdom, condescension, faithfulness, mercy, and love. The more I know of him, or deal with him, my apprehensions of him are the more exalted and heart-engaging. When his eternal

Father chose and appointed him to his office, he asked no lucrative salary, but the eternal salvation of his elect enemies of mankind; nay he undertook to, give his life a ransom for us, pay all our infinite debt and supply all our unbounded wants. No sooner had sin rendered us miserable in Adam, than he began, and for four thousand years continued, to intimate his gracious designs in different forms, to bind himself by great and precious promises, and to bestow manifold blessings on sinful men; yea and all of these were but presages of blessings far greater to be afterwards bestowed.

When the fulness of time came, such was his grace, 'that, though he was rich, yet for our sakes he became poor, that we through his poverty might be made rich.'—'He came not to be ministered unto, but to minister, and to give his life a ransom for many.' By wearing the likeness of sinful flesh, by being made under the broken law, made sin, made a curse for us, and by his perfect obedience to every precept; and by his enduring poverty, hunger, thirst, weariness, reproach, temptation, desertion, persecution, and an ignominious death, he fully paid our debt, magnified the law and made it honourable, and purchased our eternal happiness. His infinitely valuable righteousness he hath consigned to the hand of the just and righteous Jehovah, as an inexhaustable fund of pardon, acceptance, grace and glory to men. In him men shall be blessed; and because he lives they shall live also. 'If we sin, we have an advocate with the Father, Jesus Christ the righteous, who is the propitiation for our sins. Who then can lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth; It is Christ that died, nay rather, who is risen again, and is even at the right hand of God, making continual intercession for us.' Therefore

now there is no condemnation to them that are in Christ Jesus. We are the righteousness of God in him. The price being delivered into his hand, Jehovah must bestow the purchased blessings on men. If we ask the Father any mercy in Jesus's name, he will, he must, grant it. He is faithful and just to forgive our sins, cleanse our natures, and fill us with grace and with glory.

To render the communication more honourable to himself, and more sweet to us, it hath pleased the Father that in Christ all fulness should dwell. 'He hath received gifts for men, yea for the rebellious also, that the Lord God might dwell among them, and daily load them with his benefits.' God in love to him hath delivered all things into his hand, and given him power over all flesh, that he may give eternal life to as many as he will. His darling maxim is, 'That it is more blessed to give than to receive.' His liberal heart deviseth liberal things, and by liberal things his glory stands. From eternity to eternity, he never thinks of imposing one hard assessment on poor and needy men, but how to save and bless them, and to feed them, and lift them up for ever. When he opens his budget, nothing is to be seen or heard but mercies, mercies and loving kindnesses for ever and ever; sure mercies of David; blessings of Abraham; exceeding great and precious promises of eternal life—of Christ and his Spirit—of all the fulness of God, given, freely given, unto sinful men. Instead of squeezing collectors and excise-men, his officers are appointed to go into all the world, and preach the gospel of salvation to every creature—to preach among the Gentiles the unsearchable riches of Christ, and to call and entreat sinners, to take them freely without money and without price. Alas! that, instead of Christ's evange-

lists, Britain should be so overspread with legal and Arminian tax-demanders!

Under our blessed minister of state, how freely we enjoy all things! Our *marriage* with the Son of God is free. He is God's free gift to us. We are betrothed to him in loving kindness and mercies. Our *receipts* and *notes of obligation* are free. We are justified freely by his grace, and are accepted in him to the praise of the glory of his grace. Our *charters* and *rights* are altogether free—given promises, an everlasting covenant but to us, even sure mercies of which this is the sum, 'I will be to them a God, and they shall be to me a people.' Our *house* eternal in the heavens, and God as our dwelling-place is free. Our eternal *life* is the free gift of God through Jesus Christ. Our *light*, both of the night and day, is free. Christ, the light of the world, is the unspeakable gift of God. Our *birth* is free; of his own will he begets us again to a lively hope, and we are born of the free Spirit. Our *baptism* is free; we are buried with Christ in baptism, baptized into Christ, and put on Christ. Our *food* is free bread, which the Father giveth us from heaven; water of life, which we are required to take freely, and wine and milk bought without money and without price. Our *raiment* is free; a gift of righteousness and grace, and garments of salvation. Our *person* is free; for whom the Son makes free, he is free indeed. Our *trade* is free; whosoever will may use it, however poor or wretched. Our *property* and *inheritance* is free; what is good the Lord gives. Our *riding* to heaven in the chariots of salvation, or on horses of gospel-promises, is free. All the *service* that men and angels can give us is free. He that sitteth on the throne causeth us freely to inherit all things. Our *death*, or *burial*, our *resurrection*, our *last sentence*, and our eternal *glory*, are all free; grace much more abound-

ing where sin had abounded, and reigning through righteousness unto eternal life, by Jesus Christ our Lord. All things are ours because we are Christ's and Christ is God's: we are heirs of God and joint heirs with Christ.

Not only doth our great administrator allow us all things freely, but he himself provides, prepares, and gives them to us out of his own fulness. We have all and abound, by receiving out of his fulness, and grace for grace. We have life because he died, and as a quickening Spirit comes that we may have life, and have it more abundantly. Our food is his flesh and blood, which he giveth for the life of the world. Our raiment is his everlasting righteousness, and purchased grace, put on by himself. Our wealth is his unsearchable riches. He himself is our all and in all. We are blessed with all our spiritual blessings of election, spiritual marriage, new birth, pardon, acceptance, adoption, sanctification, perseverance, holy conversation, happy death, and everlasting glory in Christ Jesus. Thrice blessed, infinitely unparalleled manager of our new covenant state, who contrived and purchased all, and who freely disposes and distributes all good things to us; nay, in and of himself, is our all and in all! Let my soul rejoice in, and for ever boast of him as my God and my all! my God and my all! my God and my all!

For six thousand years past, he hath managed the whole concerns of the great king, the Lord of heaven and earth; and hath dealt so prudently, that omniscience itself cannot find a flaw in his administrations. Not one of the new covenant subjects, or angelick servants, but is ready to attest, that he hath done all things well. His name is but still in the bud. His name shall endure for ever. It shall beget children before the sun. Men shall be blessed in him, and all

nations shall call him blessed. The knowledge and glory of him shall fill the whole earth, and all the ends of the earth shall see his salvation and fear before him. The kingdoms of this world shall become the kingdom of our Lord and of his Christ. There shall be one Lord over all the earth, and his name one. God shall cause his name, which is above every name that is named, to be remembered in all generations, and the people shall praise him for ever and ever.

When, at the last day, he shall come in his own and his Father's glory, with all his holy angels, he shall judge the world in righteousness, and the people in equity. Not one conscience of the whole assembly, consisting perhaps of some millions of millions, but shall at every step of his conduct cry out, Righteous art thou, O Lord, and righteous are thy judgments. Even Belzebub, infidels, hereticks, profane, formalists, and their fellows, who had persevered till the last, in reproaching and blaspheming him in his absence, shall, with hanging heads and trembling hearts, confess themselves to have been impudent liars, and that he is Lord, to the glory of the Father. Even in hell every conscience, to the eternal anguish and torment of its owner, shall perpetually attest the wisdom and equity of his whole conduct, and the justice of their own damnation, as reproachers of, and rebels against, him. In heaven his equity, wisdom, mercy, and love, and the righteousness and holiness of all his works, are and shall for ever be, the ravishing wonder of every heart, and the delightful burden of every song. In the view of my being for ever thus employed, let my heart now meditate good matter concerning my King, and in speaking to his honour, let my tongue be as the pen of a ready writer.

TRACT XIV.

Blanchard's Travel excelled.

WHEN I read and hear of the modern bustling about air balloons, what multitudes assemble to behold their motion, and from what distance; and think what useful money, and still more precious time, is spent in that unprofitable contemplation, it makes me with great grief and shame to think, 'Lord hast thou made men in vain?' Hast thou made them more thoughtless and improvident than the grasshopper, or more stupid and unnatural than the ostrich, that most live altogether unconcerned about either time or eternity? Have they no bodies, no families to provide for? have they no just debts to pay? no occasions of giving to him that needeth? have they no souls to be for ever saved, or to be eternally damned? Is it possible for men, who have souls, to run or ride scores of miles to behold a large and full-blown bladder mounting into the air, who nevertheless would grudge to travel one or two to behold the glory, and see the goings of my God and my King in the sanctuary? Is it possible that such as have immortal and precious souls, should spend more time in one day, in this pitiful contemplation, than ever they spent in serious searching of their heart, or solemn prayer to their God; in taking heed to their way; in looking to Jesus, the author and finisher of our faith; to God that dwelleth in the heavens above them; or to the infinitely important eternity that is before them?

But rejoice, O my soul, that, by the grace of God, I have taken my seat in that divine balloon, *the everlasting covenant*, ordered in all things and sure! and this is all my salvation, and all my desire. I am on

the very point of setting off, not for France, or its dangerous wood, but for the paradise of God, the palace of my king, in whose presence is fulness of joy, and at whose right hand are pleasures for evermore. Perhaps next moment I may begin my journey, not over the straits of Dover, but over the deeps of death. Yet I shall not die, but live and praise the Lord. Because Jesus liveth, I shall live also. He hath the keys of hell and death. He did and he will swallow up death in victory. He hath redeemed me from death: 'O death, he was thy plague: O grave, he was thy destruction!' Be not, therefore, my soul, afraid, but only believe, and thou shalt soon see the glory of God. 'While I walk through the valley of the shadow of death I will fear no evil; for God shall be with me; his rod and his staff shall comfort me.' 'O death, where is thy sting? O grave, where is thy victory?' Though in my dying moments the winds should rise, the rains descend, and floods come and beat upon me, - I shall neither fall nor sink, nor be driven out of my way. God hath said to me, 'Fear not, for I will be with thee. Be not dismayed, for I am thy God. I will help thee, yea, I will uphold thee with the right hand of my righteousness. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee. When thou walkest through the fire thou shalt not be burnt, nor shall the flame kindle upon thee. Why shouldest thou then be cast down, O my soul? Why shouldest thou be disquieted within me? still trust in God, for I shall yet praise him; for he is the health of my countenance and my God.' Though I should walk in the midst of trouble, I shall have life from him. Though the waters should swell even to the brim, they shall not overflow my soul, nor come near unto me. Thou shalt hide me from trouble, and shalt compass me about with songs of deliverance,

Arise, O my ransomed soul, and go over, go up to mount Zion, to the Lord thy God! Arise, for the Master is come, and calleth for thee. It is the voice of my beloved who speaks, and says to me, 'Arise, my love, my fair one, and come away; for the winter is past, and the rain is over and gone.' 'My desire is to depart and to be with Christ, which is far better.' Why tarry the wheels of his chariots? and why is he so long a coming? Stript by the grace of God of this body of sin and self, and of this frail and mortal frame, I shall mount as the eagle, shall fly and not be weary, ascend and never faint. Adieu, you subtle self, you filthy lusts, you molehill earth—I will have nothing more to do with you. Hoisted up by Jehovah's love, attended by his hymning angels, all inflamed by his Spirit, I sing and soar away. You malicious, murdering powers of air, shall see it, and shall gnash your teeth, and melt away. You wandering planets, you enlightening sun, you glittering stars, in whom I have often discerned the glories of God, my God—I bid you all farewell. I am on my way to far brighter worlds, where you can never be seen; where God shall be my sun, my moon, my stars, my everlasting light, my glory, and my all in all. While the ravishing musick of heaven meets my ears and transports my heart, I see the pearly gate cast wide open, to give me an abundant entrance into the kingdom of my Lord. I perch, not on the top of woodland trees, but on the Tree of Life. In the arms of my God, I enter the New Jerusalem. I am brought into the palace of my king with gladness great, and mirth on every side. Methinks all heaven is moved to meet me at my coming, and crying, with sweet wonder, 'Who is this? what unparalleled monument of redeeming grace is this?' Not French grandees, but an innumerable company of angels, and the general assembly of the first born, the spirits of just men made perfect; God the judge of all, Jesus the medi-

ator of the New Testament, and the blessed Spirit of all grace, welcome me in the most delightful forms! Now I enter into the joy of my Lord, and sit down with Christ on his throne. I am, and shall be, ever with the Lord. I see the redeeming Godhead as it is, and am filled with all the fulness of God, and know him even as I am known. I am perfectly conformed to his image. My heart is inflamed, and my mouth filled, with his praise and honour all the day. Lord, what am I, that thou hast brought me hitherto! What can the first rate sinner more say? Is this the manner of men, O Lord!

TRACT XV.

A sore-vexed soul delivered.

‘A WOUNDED spirit who can bear?’ My heart knoweth its own bitterness, but strangers do not intermeddle with my joy. Lately I lay in the belly of hell. My soul was sore vexed, and sunk in deep waters, where there was no standing, in an horrible pit and miry clay indeed. (1) My mind was fearfully overwhelmed with continual thoughts of the holiness, equity, and Majesty of God, Psal. lxxxvii. 3. (2) I looked on God as mine inveterate enemy, intending my hurt in all that he did or said. As I had rebelled and vexed his holy Spirit, I suspected that he fought against me, Isa. lxiii. 10. Lam. iii. 3—13. I apprehended his words, his works, as all breathing forth threatenings, curses, and slaughter, against me. I apprehended my life and my death, heaven and hell, as working together a far more exceeding and eternal weight of misery for me. (3) All

my evidences of former grace were utterly lost. I apprehended all my former experiences to have been delusions, or but common workings of the Holy Ghost; and all my religious exercise to have been but hypocritical dissimulation with God and men, Psal. lxxiii. lxxxviii. 4. Lam. iii. 2. Hos. xi. 12. (4) In the form and aggravations of my sin, and in the dreadful and long continued hardness of my heart, I apprehended that I saw fearful tokens of my reprobation, sinning against the Holy Ghost, or out-sin-ning my day of grace, Psal. lxxvii. 6—10. Gen. vi. 3. Rev. xxii. 11. (5) Even my thought of Jesus Christ, and his great salvation, filled me with anguish; as I looked on them as for ever lost to me: nay, through my rejection of them, fearfully instrumental of my eternal and unparalleled damnation, 2 Cor. ii. 16. and iii. 14. and iv. 3, 4. Rom. ix. 31, 32. 1 Pet. ii. 8. Heb. x. 26, 27, 29, 31. 2 Thess. i. 7—9. Rev. i. 7. (6) My thoughts, fixing on every thing dreadful, drew terrors from every object, into every faculty of my soul, and filled them therewith, Job vi. 4. Psal. lxxxviii. 15. (7) Every view contributed to produce the most agonizing fears in my soul. I could not think of God, but as wrathful; of heaven and salvation, but as lost; of hell, but as infallibly secured; of my life, but as miserable and ripening me for greater damnation; and of my death, but as an entrance into everlasting torment, Isa. xxiv. 17, 18. Heb. x. 26, 27. (8) I lost all heart to pray for relief, and all life and ease of mind in es-saying it; my thoughts were in such a confused hurry, or so unsettled, that I could scarce speak sense, or speak a word. This, together with the apprehension of the Lord's rejecting my prayers, and turning them into sin filled me with such sorrow as quite damped my soul, restrained all exercise of faith, hope, or love, spoiled my duties, and became so great, that I could not vent it, Psal. lxxiv. 4. Job vi.

2, 3. and x. 15—17. and xxiii. 2. (9) Hence my soul lost all patience, and raged like a wild bull in a net under my distress, Isa. li. 20. Job xviii. 4. Psalm xxxviii. 8. and xxii. 1. (10) Having lost all views of either the probability or possibility of my deliverance, I considered the intermissions of my agony, as but a breathing to prepare me for new racking and torture, Psal. lxxvii. 6—10. (11) Satan being let loose upon me, exercised his malice and cruelty to the very uttermost, and improved every thing, present or future, in heaven, earth, and hell, as instruments of his torture. Ah, the vile, the blasphemous, the horrible, the dreadful suggestions, he violently threw into my soul! 2 Cor. xii. 7. Psal. cix. 6. Luke ix. 39—42. (12) My despair became exceeding deep, fixed, and dreadful, Ezek. xxxvii. 11. Jer. ii. 25. Psal. lxxvii. 7—10. Acts xxvii. 20. (13) I considered my present troubles as a certain and dreadful earnest, if not immediate introduction into everlasting misery, Isa. xxxiii. 14. (14) All comparison of my soul's present condition, with that which it had been, or with that of others, did but add to my anguish, Job xxix. 2—5. Psal. xlii. 3, 4. (15) While my apprehension of the infernal torments were so dreadful, that I was afraid to sleep lest I should have awakened amidst them, my inward torments were so insupportable, that I indulged an aversion at the continuance of my life, and an anxiety to know what would be the worst of my misery in hell—which Satan violently improved in tempting me to murder myself, Job vi. 8, 9. and vii. 3, 4, 14, 15. and x. 1. and iii. 20, 23, 24. (16) Hence I could not refrain from, nay even indulged, outrageous expressions against the Lord and his dealings with me, 2 Kings ii. 33. Job iii. vi. x. Psalm lxxiii. 2—13. and lxxvii. 4—10. and lxxxviii. 2—18. Isa. xlix. 14. Jer. xxv. 7—18.

But, after weeping had endured for a night, joy came in the morning. By his sovereign gracious return to my soul, (1) The Lord made Satan to leave me, and flee off, Luke ix. 42. Rom. xvi. 20. Gen. iii. 15. and even before he went off, gave me strength to resist him, 2 Cor. xii. 9. 1 Cor. x. 13. Isa. lix. 29—31. (2) He commanded such a calm in my mind, that I could attentively listen to his words, Psalm xlv. 10. and xlv. 7. cvii. 29. (3) He spoke home his gracious declarations and promises to my heart, with such pointed power, light, and life, that every sentence appeared exactly formed for me, and pleasantly penetrated to the very centre of my soul; particularly Isa. i. 18. xl. 1, 2. xliii. 25. xlv. 22. xlix. 15, 16, 24—26. liv. 1—17. and lvii. 15—20. Ezek. xxxvi. 25—29. Hos. xiv. 4. (4) By these words he conveyed into the respective powers of my soul such abundant pardon, peace, light, life, liberty, health, strength, and holiness, as made it, which had been so long like a very hell of wickedness and misery, a meet habitation for himself by the Spirit, Isa. l. 4. John vi. 63. Luke xviii. 7. 1 Thess. i. 5. and ii. 13. (5) Hence my inward graces revived as the corn. My spiritual knowledge, faith, hope, love, and repentance, were quickened, excited, and enabled to make a proper improvement of his words to, and gracious work on, me, John i. 16. Psalm xxxviii. 3. and cxix. 50. Eph. i. 17—19. and iii. 16—19. Phil. i. 19. and iv. 13, 19. Col. i. 9—11. (6) Hereon my soul was filled, and even ravished, with peace and joy in believing. I thought that, though I had been a thousand years in hell, all my torment and sorrow were fully over-balanced with the abundant consolations of Christ, 1 Pet. i. 8. Rom. xv. 13. and v. 1—5, 11. 2 Cor. i. 3—7. I saw that, in all my former affliction, the Lord had been but enlarging and seasoning my soul for an amazing, an eternal fill, of all the fulness of God as my exceeding joy. O, how

my heart heaved in joy, and my lips burst in praise! Not a song in all the Bible but I could sing with sweet application to myself, particularly Psalms xxxiv. 1—8. xxiii. 1—6. xviii. iii. cxvi. cxviii. cxlv. cxlvi. cxlviii. cxxxviii. Isa. xii. xxv. and liii. 7. Psal. xl. 1—5. (7) Being thus constrained by the love of Christ and his Father and blessed Spirit, in making such unparalleled stretches of mercy towards me, I was led out in a most earnest activity in running the way of his commandments. I was sweetly nonplussed how to get enough of fellowship with him in his ordinances, and how I might best honour him in the way of holy obedience. My viewing of his law as the commandments of *my* God, had the force of ten thousand motives on my heart, 2 Cor. 14, 15. Psalm cxix. 32, 115. and cxvi. 12, 16. 1 John iv. 9, 10, 19. (8) While I clearly perceived my eternal happiness founded in the infinite grace of God, and surety-righteousness of Christ, and no more on my best works than on my worst, it gave me inexpressible pleasure that, in a little time, I should be as near him, and as like to him, and as perfect in love to him, as my heart could wish; and I was led out to great diligence in duty, not to purchase heaven, but to prepare me for receiving it, as the free gift of God through Jesus Christ my Lord.

Let me from experience beseech you distressed souls, (1) Labour to avoid all expressions that can dishonour God, or discourage others from following Christ, Psalm xxxix. 1. (2) In your distress earnestly attend to every point of duty, whether spiritual or temporal, Isa. lxiv. 5. (3) Deal much in searching your heart and way, in order to pour out your confessions and complaints before the Lord, Lam. iii. 40. But it is not safe for you to examine yourself in order to discover your spiritual state, while you are overwhelmed with trouble. (4) It is very proper for

you to reveal your case to some experienced minister or Christian; but, above all, deal much in pouring out your heart to God, Psalm lxii. 8. cii. and cxliii. (5) Meditate much on the infinite worth of Christ's blood to over-balance all your sinfulness, and on the infinite power of God's grace and mercy to relieve you, 1 John i. 7. and ii. 1, 2. Mic. vii. 18, 19. (6) Labour earnestly to apply closely to your own soul and case the gracious promises of the gospel, particularly those which suit the very worst of sinners, and worst of cases on this side hell. Such promises as Satan, and your own unbelieving heart, can least pretend to be above your reach, as Isa. xli. 17, 18. and xliii. 24, 25. Matt. ix. 13. and xviii. 11. Luke xix. 10. 1 Tim. i. 15.

THE AUTHOR'S DYING ADVICE TO HIS YOUNGER
CHILDREN.

My Dear Children,

BELIEVING that God hath made with me, and with my seed after me, his everlasting covenant, to be a God to me and to my seed, I did, in your baptism, and often since, and now do, before God and his angels, make a solemn surrender of you all into the hands of my God and my father's God, and of the God of your mother, and her father's God; and in the presence of that God; and as ye shall answer at his second coming, I charge you.—

1st. To learn diligently the principles of our Christian and of our Protestant religion, from your catechisms and confession of faith, but especially from your Bible: God's word hath a light and life, a power and sweetness in it, which no other book hath, and by it your souls must be quickened and live, or you must be damned for ever; and the more closely you press the words of the Bible to your own hearts, and pray, and think them over before God, you will find them the more powerful and pleasant. My soul hath found inexpressibly more sweetness and satisfaction, in a single line of the Bible, nay, in two such words as these, *Thy God*, and *my God*, than all the pleasures found in the things of the world, since the creation, could equal.

2d. Give yourselves to prayer; Jesus hath said, 'Suffer little children, and forbid them not, to come unto me: for such is the kingdom of heaven. I love them that love me; and those that seek me early shall find me.—Remember now thy Creator in the days of thy youth. The Lord is good to them that seek him. He is the hearer of prayer;

‘and therefore to him should all flesh come.’—The Lord, the father of the fatherless, takes an especial pleasure in hearing the prayers of the fatherless young ones.

When I was left destitute of a father, and soon after of a mother, the Lord dealt so with me; and though I was too bent on childish diversions, the Lord on some occasions made prayer more pleasant to me than any of them. By prayer improve the Lord as your father, consulting him and asking his direction in all your ways; and seeking his blessing on your learning, and on whatever you do agreeable to his will.

3d. Study earnestly to love, honour and obey your mother, and to be a comfort to her. Much trouble hath she had in bringing you so far in the world, and much affection hath she shewed you. She hath now a double charge and authority over you. The Lord now observes particularly what is done to her.—Oh, for the Lord’s sake, do not dishonour her, nor break her heart, by your disobedience and graceless walk; otherwise the Lord’s dreadful curse will light upon you, and ye will readily soon perish: for think what God hath said, Prov. xvii. 25. ‘A foolish son is a grief to his father, and bitterness to her that bore him. Chapter xx. 20. ‘Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.’ See also Lev. xx. 3, 4. Deut. xxi. 18, 19. Prov. x. 1. xiii. 1. xv. 5, 20. xix. 13, 26. xxviii. 7, 24. xxx. 17.

4th. Avoid, as plagues every light, frothy, and wicked companion. Be not a disgrace to me, and cause of damnation to yourselves, by keeping company with idle talkers, swearers, drunkards, tipplers, frothy or lewd persons. Scarce any thing more infallibly

brings persons to misery in this world, or to hell in the next, than loose and trifling companions. Prov. xiii. 20. 'He that walketh with wise men shall be wise; but a companion of fools shall be destroyed.' chap. xxviii. 7. 'Whoso keepeth the law is a wise son; but he that is a companion of riotous men shameth his father.' See also Prov. i, ii, v, vi, vii, and ix. and 1 Corinth. v. 9, 11. Never make any your companions, with whom you would not wish to appear at the judgement seat of Christ, and with whom you would not wish to live for ever.

5th. Mind earnestly the infinitely important concerns of your eternal salvation. I hereby constitute these addresses, annexed to my shorter and larger Catechisms, a part of my dying directions to you. Oh, ponder and practise them! Wo to you, if, by your carelessness and wickedness, you thrust the grace of God out from among my posterity! Ah, my dear young children, shall I at the last day have to echo my *Amen* to Christ's sentence of your eternal damnation! In order to stir up your concern about eternal things, let me beseech you to read Boston's Fourfold State, Pearce's Best Match, Rutherford's Letters, Guise's Sermons to Young People, Allen's Alarm, and Baxter's Call; but beware of some legal directions in the last two. Read also the lives of Elisabeth Cairns, of Alexander Archibald, and especially the lives of Messrs. Thomas Halyburton, James Frazer, and James Hog. Perhaps also my Journal may be useful to you; but, above all, read the *Book of Inspiration*.

6th. Never affect conformity to the vain and vile fashions of this world: if you do, you disobey God, and hazard the ruin of your own souls. Rom. xii. 2. 'Be not conformed to this world, but be ye transformed by the renewing of your mind. Jam. iv. 4.

‘ Know ye not that the friendship of this world is enmity with God? whosoever, therefore, will be a friend of the world, is the enemy of God.’ See also 1 Cor. vii. 31. 1 John ii. 15, 17. iv. 5, 6. v. 4, 19. John vii. 7. xv. 18, 19. Psal. xv. 4.—cxxxix. 21.—cxix. 53, 115, 136, 158.

7th. Never marry, nor take one step toward marriage, without much serious and solemn consultation of God, and patient waiting for his direction.—By means of rash marriages was the old world defiled; and it was partly on this account that it was drowned: Gen. vi. In consequence of these examples, Esau’s posterity were cast out from the church of God to all generations: Gen. xxvi. 34, 35. Judah’s family was disgraced and killed; and it is to be feared that his two sons perished: Gen. xxxviii. Not only Jehoshaphat’s family, but even the kingdom of Judah, was almost ruined: 2 Chron. xxi, xxii. How dreadful for your own souls, and for those of your children, if you take into your bosom an unconverted lump of wrath! For the Lord’s sake let no beauty, no affability, no wealth, decoy any of you into this dangerous snare, which may exclude the grace of God from your family, till the end of time. 1 Cor. vii. 39. Deut. vii. 3, 4. Ezra ix. 2, 3, 12, 14.

8th. If the Lord give you families and children, bring them up for God. I have essayed to point out your duty in this respect, in my two sermons at Whitburn and Innerkeithing, which were printed: I pray you seriously to peruse these, and to comply with the advices given in the same.

9th. Set the Lord always before you as your Saviour, witness, master, pattern, and future judge. David saith, Psalm xvi. 8. ‘ I have set the Lord

‘always before me: because he is at my right hand
 ‘I shall not be moved.’ It is the command of God,
 1 Cor. x. 31. ‘Whether therefore ye eat or drink,
 ‘or whatsoever ye do, do all to the glory of God.’

10th. Adhere constantly, cordially, and honestly, to the covenanted principles of the church of Scotland, and to that testimony which hath been lifted up for them. I fear a generation is rising up, which will endeavour silently to let slip these matters, as if they were ashamed to hold them fast, or even to speak of them. May the Lord forbid, that any of you should ever enter into this confederacy against Jesus Christ and his cause!—This from a dying father and minister, and a witness for Christ.

JOHN BROWN.

Narrative of the Author's Dying Words.

FOR some years before Mr. Brown died, he was troubled with a weakness in his stomach. In the months of January and February, this weakness remarkably increased. His friends observed it with grief, and accordingly desired him to desist at least from part of his publick work. Eager to warn sinners of their danger, and fond to commend his Lord, he told them, ‘I am determined to hold to Christ’s work so long as I can. How can a dying man spend his last breath better than in preaching Christ?’ On the 25th of February, which was his last sabbath in the pulpit, he preached from Luke ii. 26. ‘It was revealed unto him by the Holy Ghost, that he should not see death till he had seen the Lord’s Christ.’—In the close of his sermon, he took a solemn farewell

of his own congregation; and plainly intimated, that in the pulpit they would see his face no more. Though now he was scarce able to support himself, yet he continued his evening sermon, and seemed to preach with more earnestness than ever. He preached his last sermon from Acts xiii. 26. 'To you is the word of this salvation sent.' As in the afternoon he had addressed the people immediately connected with himself, in the evening, he in a very affecting manner, bid adieu to his hearers, mostly members of the established church.

March 2d. A friend observing that he ought to be more careful in the use of means for his recovery, he replied, 'If Christ be magnified whether in my life or death, that is the great matter.'

March 3d. One happening to talk in his presence about reading history, he remarked, 'Often we read history as atheists or deists, rather than as christians. To read of events without observing the hand of God in them, is to read as atheists: to read, and not observe how all events conduce to carry on the work of redemption, is to read as deists.' In the evening, his spirits being apparently sunk, and his relations taking notice of it, he told them, 'A piece of history sometimes hath amused me, when my natural spirits were low, but now I find no pleasure except in meditating on the promises: I wish to begin with that in Genesis, "The seed of the woman shall bruise the head of the serpent," and to delight myself with it, and all the rest that follow, to the end of the Revelation of John.'

March 4th. An acquaintance saying to him, that it was pleasant to see the great Mr. Hervey insisting so much on grace reigning through righteousness. 'Yes,' replied he, 'that is the doctrine which is good to live with, and good to die with.'

This being sabbath he went out to hear a sermon.—After he returned to his house, he cried, ‘Oh, what a happy life a Christian might have, if he were always persuaded of the love of God, which is in Christ Jesus our Lord! If there were such a thing as exchange of learning, I should willingly quit with all my acquaintance with languages, &c. to know experimentally what that meaneth, “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.”’

In the evening, being asked if he thought himself better; he answered with a great deal of composure, ‘I am no worse: but I do not wish to have a will in that matter—only I would not desire to live, and yet not be able for Christ’s work, though perhaps, were God so ordering it, he would enable me to bear that too.’

March 6. He called his two eldest sons into his room; and as they were about to leave him for a time he exhorted them, in the most earnest manner, to trust in the Lord, and to be doing good. ‘No doubt,’ said he, ‘I have met with trials as well as others; yet so kind hath God been to me, that I think, if God were to give me as many years as I have already lived in the world, I would not desire one single circumstance in my lot changed—except that I wish I had had less sin.’

March 20th. He became much weaker than he was before. His memory was much impaired, but his judgement continued as entire as ever. He conversed like a man that quite overlooked earthly things, and seemed to have his affections almost wholly set on things above. Some of his expressions were as follow:

‘ —I have often wondered at the favour which
‘ men have shewed to me, but much more at the
‘ favour of God to such a grievous sinner.

‘ —Oh, to be with God, to see him as he is—to
‘ know him even as he is known;—it is worthy, not
‘ merely of going for, but of dying for, to see a
‘ smiling God!

‘ —About the year——God said to my soul, I
‘ have loved thee with an everlasting love; and oh,
‘ how faithful he hath been to that since!

‘ —There would not have been more grace
‘ shewn in the redemption of the chief of devils, than
‘ in saving me; the same price would have ransom-
‘ ed them—the same strivings would have overcome
‘ them.

‘ —Men may talk of the sovereignty of redeeming
‘ love as they will; but had it not been sovereign,
‘ infinitely sovereign, I had been as surely damned,
‘ as if I were in hell already.

‘ —Were it not that God foresaw our sins and
‘ provocations from eternity, he never could have
‘ continued his love to me, the grievous sinner—the
‘ arrant rebel: yet I think he is now preparing me
‘ for being ever with himself. Oh, what is that!—I
‘ have done all that lies in my power to damn my-
‘ self; and, though I will not say, that God hath
‘ done all that he could to save me, yet I am sure he
‘ hath done a great deal.

‘ If angels and men knew the raging enmity of
‘ my heart, what would they think of redeeming
‘ love, which hath pitched on *me*!

‘ O, what a miracle to see me, the arrant rebel,
‘ sitting on the throne with Jesus; and I hope I shall
‘ be seen there——What cannot *Jesus* do!

‘ O, how these words, “ He loved *me*, and gave himself for *me*” once penetrated into my heart, and made me cry, “ Bless the Lord, O my soul, and let all that is within me, be stirred up to bless his holy name.”

A friend asking him if he had any appetite for his supper, he replied, ‘ Yes, Oh, if I had but as good an appetite for the fulness of God, as I have for earthly victuals!’

One observing to him, that under all his weakness, his mind seemed to be very composed: he answered, ‘ Indeed I am composed; God hath put a bridle in my mouth; and though I have been a most perverse wretch, yet he hath strangely restrained me: and, Oh, how amazing! he hath done this chiefly by loving kindnesses and tender mercies; and is not that a strange bridle for such an imp of hell as I have been?’

‘ I cannot say that I have found God’s words and eaten them; but truly his words have found me, and have been given to me, and have been to me the joy and rejoicing of my heart.

‘ Oh that is a sweet little sentence, “ We shall be for ever with the Lord!”—Oh, how sweet!—*for ever with the Lord!* And that which makes the wonder is this, that it is *we* that are to enjoy this happiness; we pitiful wretches are to be for ever with God our Saviour, God in our nature!

‘ How amazing the mystery of redemption, in which the rich deservants of hell are exalted to the throne of God, and that by the blood of our Lord Jesus Christ!

‘ Oh, to be brought to this point,

Then will I to God's altar go,
 To God my chiefest joy;
 Yea, God, my God, thy name to praise
 My harp I will employ. Psalm xliii. 4.

‘ I desire to depart and to be with Christ, which is
 ‘ far better: and though I have lived sixty years ve-
 ‘ ry comfortably in this world, yet I would gladly
 ‘ turn my back on you all, to be with Christ. I am
 ‘ sure Christ may say of me, “ These sixty years
 ‘ this wretch hath grieved me.”

March 21st. In the preceding evening, when he
 fell asleep, he seemingly left his heart with Christ;
 and, if we might guess his meditation by his words,
 this morning when he awakened, he was still with
 him: among the first words which he spoke were
 these; ‘ Oh, it is pleasant to enjoy fellowship with
 ‘ Christ! Any small acquaintance I have had of him
 ‘ convinceth me of this. And Oh, how much more
 ‘ pleasure might I have had, had it not been for my
 ‘ own folly and wickedness!

‘ I think now that I could willingly die to see *him*,
 ‘ who is white and ruddy, the chief among ten
 ‘ thousand.’

When at breakfast, he expressed himself thus.—
 ‘ How amazing that a rich deservant of hell should
 ‘ get such a meal! how much more that a rich de-
 ‘ servant of hell should get a Christ!

Addressing himself to his two sons in the minis-
 try he said, with peculiar earnestness, ‘ Oh *labour*,
 ‘ *labour* for Christ while ye have strength; I now
 ‘ repent that I have been so lazy and so slothful in
 ‘ his service. Oh, commend Jesus! I have been
 ‘ looking at him for these many years, and never yet
 ‘ could find a fault in him, but what was of my own
 ‘ making; though he hath seen ten thousand thou-

‘ sand faults in me. Many a comely person I have
 ‘ seen, but none so comely as Christ; many a kind
 ‘ friend I have had, but none like Christ in loving
 ‘ kindnesses and tender mercies.’

Some short time after he said unto them, ‘ I know
 ‘ not whether ever I shall see you together again or
 ‘ not; but, Oh, *labour, labour* to win souls to Christ;
 ‘ —there is none like Christ—there is none like
 ‘ Christ—there is none like Christ!—I am sure a
 ‘ poor worthless wretch he hath had of *me*; but a
 ‘ precious, superlatively precious Christ I have had
 ‘ of *him*. Never grudge either purse or person for
 ‘ Christ; I can say this, that I never was a loser by
 ‘ any time spent, or by any money given, for him.’

‘ Oh, the pains which God has been at to save me,
 ‘ and the pains which I have been at to destroy my-
 ‘ self! but *he* hath partly gained, and I hope that *he*
 ‘ will completely gain, the victory.’

After taking a ride in a chaise, when he came into
 his house he observed, ‘ Reading tires me, walking
 ‘ tires me, riding tires me; but, were I once with
 ‘ Jesus, fellowship with him will never tire: “so
 ‘ shall we be for ever with the Lord!”’

In the afternoon he lay down on his bed; and
 being asked, after he awaked, how he was, he replied,
 ‘ I am no worse; I am just a monument of mercy,
 ‘ and that is a great deal for such a sinner, especially
 ‘ when I add, that I am hoping for redemption
 ‘ through Christ’s blood, even the forgiveness of
 ‘ my sins, according to the riches of his grace.’

‘ If doubting, disputing, and trampling on his
 ‘ kindness could have made him change his love, it
 ‘ had never been continued towards me. Though I

‘ have not been left to commit gross crimes, yet *He*
‘ and I know the outrageous wickedness of my
‘ heart:—such wickedness as would have provoked
‘ any, but a God of infinite love, to have cast me into
‘ hell: yet, lo, instead of casting me there, he
‘ taketh me into his bosom and tells me, *I have loved*
‘ *thee with an everlasting love, and with loving kind-*
‘ *ness have I drawn thee. I will heal their backslid-*
‘ *ings, and I will love them freely.*’

‘ Oh, how the Lord hath borne and carried me!
‘ He hath indeed given me my stripes, but never
‘ except when I richly deserved them.’ “ Oh, that
‘ men would praise the Lord for his goodness, and
‘ for his wonderful works towards the children of
‘ men.”

‘ I was young when left by my parents; yet their
‘ instructions, accompanied with God’s dealings,
‘ made such impressions on my heart, as I hope will
‘ continue with me to all eternity. I have served
‘ many masters, but none so kind as Christ; I have
‘ dealt with many honest men, but no creditor like
‘ Christ; had I ten thousand hearts, they should all
‘ be given to Christ; and had I ten thousand bodies,
‘ they should all be employed in labouring for his
‘ honour.’

Seeing two or three persons of his acquaintance
sitting round him, he said. ‘—Now, sirs, I have
‘ sinned longer, and in more aggravated forms, than
‘ any of you; but what sins cannot the blood of
‘ Christ wash out—what cannot mercy forgive?
‘ The Lord passed by and proclaimed his name;
‘ the Lord, the Lord God, merciful and gracious,
‘ long-suffering, and abundant in goodness and in
‘ truth.” Oh how astonishing, that the Spirit of God
‘ should enter into our vile hearts, contrary to our

‘ strivings! Even so it seemeth good in his sight.
 ‘ Let praise flow, for ever flow!’

March 22d. He had no sooner sat down to breakfast, than, like a man enraptured with the views of glory, he gave vent to his heart, in the mention of the following lines:

They with the fatness of thy house
 Shall be well satisfied :
 From rivers of thy pleasures thou
 Wilt drink to them provide. Psalm xxxvi. 8,

He repeated these lines thrice, changing the words *they* and *them* into *we* and *us*, after which, he added,
 ‘ Oh, how strange, that rivers of pleasure should be
 ‘ provided for the murderers of God’s Son, and the
 ‘ contemners of his word!’

One of his sons alledging to him, that he seemed to be quite indifferent about things here: he replied,
 ‘ Indeed I am so; only I would wish you my sons,
 ‘ my friends, my congregation, the church, and all
 ‘ the world, so far as is consistent with the decree of
 ‘ God, were with Christ;—from all other things
 ‘ my mind is weaned: yet, if the influence of God’s
 ‘ Spirit were to be withdrawn for a moment, Oh,
 ‘ how horridly my heart would blaspheme!’

To one of his hearers, whose father was an eminent Christian, he tendered the following advice,
 ‘ Well—mind these words, “Thou art my God;
 ‘ I will prepare thee an habitation; my father’s
 ‘ God; I will exalt thee.” We should reckon him
 ‘ a madman that would throw away a father’s *estate*,
 ‘ but he is much more foolish who throws away a
 ‘ father’s *God*.

Being told that the day was cold, and therefore his taking a ride would perhaps hurt him; he said,

• Oh, to win to the everlasting day of fellowship with
• Christ!—then shall we reflect with pleasure on all
• our cold and sorrowful days here.’

• For a poor man, a dying man, a man that hath
• much to do, there is no friend like Christ.’

Washing his face in the water, he said, ‘Oh, to be
• washed in the water of life!’ One remarking that
he looked better than he did, ‘It may be,’ replied
he; ‘however, when I am conformed to the image
of Christ, I shall look far better still.’ This last he
uttered with a pleasant smile.

Stepping into the chaise to take his ride, and find-
ing his inability to do it himself without assistance,
he desired his friends to look and see the propriety of
that advice, “Let not the wise man glory in his wis-
dom; neither let the mighty man glory in his might;
let not the rich man glory in his riches; but let him
that glorieth, glory in this, that he understandeth
and knoweth me, that I am the Lord which exerci-
seth loving kindness, judgement, and righteousness
in the earth.”

Upon his return from his ride, being asked how
he was; he answered, ‘Well, well for such a sinner!’

To another, who inquired if he felt himself any
easier; he replied, ‘I cannot say that I am, but I am
• just as well as my heart could wish, if I were but
• free of sin.’

When a third acquaintance proposed a similar
question; he observed, ‘I am well; for it is with
• both body and soul as it pleaseth God; and what
• pleaseth him as a new covenant God, I desire to
• say, pleaseth me too.’ Reading to him a saying of
Dr. Evans’s, shewing his resignation to the rod;
‘Well,’ said he, ‘that is just what I would have
• been at too: Oh what kindness God has heaped

‘ upon me since the year . . . ! what kind strugglings ! what kind smilings ! what kind overlookings of my outrageous wickedness ! but he hath shewed himself to be *God* and not *man* in his dealings with me.

‘ —In my mad attempts he hath often stopped me ; my mad wishes he hath refused to grant ; and my mad words he hath often seemed to overlook.’

Being asked if he remembered of his preaching on this text, Psalm lxxiii. 22—“ So foolish was I and ignorant, and as a beast before thee :” he replied, ‘ Yes, I remember it very well ; and I remember too, that when I described the beast, I drew the picture from my own heart. But Oh, amazing consideration ! “ Nevertheless, I am continually with God, and he holdeth me by my right hand !”

When the evening was come, and a friend proposed that his clothes should be taken off ; he said, ‘ Very well—I would not wish to be a man of strife, on the borders of eternity ; and espécially when I am as sure that the redeeming God is mine own, as that there is an eternity.’

March 23d. Conversing with him about a sermon which he once preached on these words, Isa. xlv. 4. “ Even to your old age I am *He*,” he observed, that he remembered discoursing on this text ; and then added, with a sort of cheerfulness, ‘ I must say, that I never yet found God to break his word in this ; no, notwithstanding all the provocations of which I have given him.’

Walking in the Grass Park, which is contiguous to his house, and finding that he was scarce able to move forward, by reason of a boisterous wind, he said to a relation, who attended him, ‘ I find that I am but weak—but,

Soon may the storms of trouble beat
The house of bondage down,
And let the prisoner fly—

WATTS,

When he had taken his rest in the afternoon, he awakened with these words, ‘Oh what a wonder that I have not slept into eternal life! rather, Oh, what a wonder if I should thus sweetly sleep into eternal life! Oh, what is this!’—

Having sat down to tea, he seemed to be so much under the constraining influence of the Holy Ghost, that he could not forbear making mention of the mercies of the Lord;—‘Oh,’ cried he, ‘God is love, there is no enmity in him at all!—Again, there are three things which are very sweet;—the sovereignty, the freeness, and the fulness of grace.’—In a short time after, he broke out in the following expressions, ‘Oh, wonderful, wonderful subject, *grace!* Oh, wonderful, wonderful means, by which it vents, *the righteousness of Christ!* and wonderful, wonderful issue, *eternal life!*’

An acquaintance asking him if he really wished to be strong; he replied, ‘I rather wonder that I have so much health and strength as I have: many of my fellow sinners, and many less sinners than I, are now roaring in the place of torment, without any hopes of deliverance, while my body is easy, and my heart is in some measure filled with his praise. The strength which I wish now, is strength to walk up and down in the name of the Lord.’

March 24th. At breakfast, seeing his friends sitting around, he said, ‘Oh, sirs! when shall I take the last Christian meal with you? I am not weary of your company, nor have I any cause; but I would fain be at that, “I will go to God’s altar, even unto God my exceeding joy.”’

One of his little children coming to inquire for his welfare, he desired her to come near ; and, putting his hand upon her head, he spake to her in the following manner:—‘ Now, my little dear, Oh, mind to pray
 ‘ unto God:—your father must soon leave you ; but
 ‘ cry unto Jesus—“ Thou art my father, and the
 ‘ guide of my youth ;” —and then, though you will not
 ‘ have a room like this, to come and see your father
 ‘ in, you will be taken to a far better Father’s room.’

Being told that his eldest son was gone home, he took occasion to remark, how happy he should be, if the time of his departure into the eternal world were arrived.—‘ Oh,’ said he, ‘ that I were ready for going
 ‘ home too!—About the year—these words were
 ‘ sweet to my soul—“ There remaineth a rest for the
 ‘ people of God.” ‘ Are you not willing, sir,’ (said one) ‘ to live and preach Christ?’ He answered, ‘ I
 ‘ would love to preach Christ, if I live ; but, as to my
 ‘ life, I have no will in that matter ; I wish to have
 ‘ my inclinations subordinate to the will of God.’

A friend observing that the gospel was said to be spreading in the established Church of England—
 ‘ Oh,’ said he, ‘ well, well may it spread : the gospel
 ‘ is the source of my comfort, and every sinner is as
 ‘ welcome to this source as I.—And Oh, how pleasant, that neither great sins, nor great troubles, do
 ‘ alter these consolations!—These words were once
 ‘ sweetly impressed upon my heart, Where sin abounded, grace did “ much more abound.” Oh,
 ‘ how it delighted me, to see God taking the advantage of my great sinfulness, to shew his great
 ‘ grace!’

‘ Oh the sovereignty of God ! I think that he hath
 ‘ used more means, to bring down the enmity and
 ‘ rebellion of my heart, than he hath used for an hundred beside.

Receiving a glass of wine, he observed, ‘How astonishing that God’s Son should get gall and vinegar to drink, when his thirst was great; and yet that I should have such wine, when my thirst is by no means excessive!’—Afterwards, on a similar occasion, he expressed himself to this purpose, ‘I long to drink of the new wine in my father’s kingdom, which will neither hurt head nor heart. Oh, that I had all the world around me, that I might tell them of Christ!’

A friend reminding him that through his instrumentality, as a teacher of divinity, about sixty or seventy ministers were engaged in preaching Christ: he replied, ‘Had I ten thousand tongues, and ten thousand hearts, and were I employing them all in commendation of Christ, I could not do for his honour as he hath deserved, considering his kindness to such a sinner.’

When at tea, he gave vent to his grateful heart in the following words: ‘I am much obliged to you all, and particularly to you, (addressing his wife,) for your kindness to me: yet I must go back to this, “Whom have I in heaven but thee? and there is none upon earth that I desire besides thee.”

“He hateth putting away:” ‘I am sure I have found that; for, oh! the provocations which I have given to God to cast me off; and yet to this day he crowneth me with loving kindness!—How astonishing the necessity of the love of the Son of God! Once I thought that I got a ravishing sight of the necessity of his loving me, *the sinner*; he said, “Other sheep I have; them I *must* bring.”

‘—Oh, his kindness, his kindness! I have shared of his frowns, as well as of his smiles:—little

‘frowns in comparison of what I deserved!—yet
‘when I even abused these frowns, as well as his
‘smiles, he hath often overcome me with tender
‘mercies.’

To some, who asked him if he was any worse, he made this reply: ‘I am weak, but I am well, considering that I am such a sinner. I may say, “Goodness and mercy have followed me all the days of my life;” and I hope to “dwell in the house of God for ever.”’

Speaking to him about his supper, he cried out, ‘Oh, to be there, where they “hunger no more, nor thirst any more; but are filled with the fatness of God’s house!”’

One of his younger children he exhorted in this form; ‘Now cry to God, Thou art my Father: I do not think that I was much older than you, when God caused me to claim him; and Oh, God hath been good to me! It is long since he said, “Leave thy fatherless children upon me, and I will preserve them alive, and let thy widows trust in me.” —‘As I know not but I am dying of this distress, I have essayed to cast you on the Lord; see that you cast yourself on him.’

March 25th. ‘Long ago I thought to have known by experience what is meant by “dying in the Lord;” that is a lesson, however, which I have no yet learned, but I will not quit hopes of learning it still.

‘Were it not that the blood of Christ cleanseth from all sin, damnation would be my lot; but “in him I have redemption through his blood, according to the riches of his grace.” And if Christ be

‘ glorified to the highest, and I ashamed to the
‘ lowest, I am content.

‘ These words were once sweet to my soul, I am
‘ less than the least of his mercies.” ‘ I that thought
‘ that I was not worthy of the smallest favour, yet I
‘ aimed to apprehend the greatest gift.—Oh, amaz-
‘ ing scheme, redemption! Amazing contrivance of
‘ it by God the Father!—Amazing work of the Son
‘ purchasing it!—Amazing application of it by the
‘ Holy Ghost!—and amazing possession of it by
‘ men!

‘ It is now many years since God put me into the
‘ state, that I could not totally apostatize from him ;
‘ though no thanks to me, for I have done my utmost
‘ against him, and yet he hath held me ; I know not
‘ if there ever was a sinner, such a perverse wretch
‘ as I.’

One asking him if he remembered who it was that
said on his death-bed, that God had fulfilled all the
promises in the 91st Psalm to him but the last, “ His
eyes shall see my salvation,” and now he was going to
receive the accomplishment of *that* ? He said ‘ No ;’
and added, raising his voice, ‘ But I know a man to
‘ whom almost all the lines of that Psalm have been
‘ sweet:—I think, if ever God touched my heart, he
‘ went through that Psalm with me.’

March 26th. Being asked how he had slept, he
replied in his common style, ‘ Good rest for such a
‘ sinner.’—Said the friend, ‘ You know that he giv-
‘ eth his beloved sleep.’—‘ It is true,’ replied he, but
‘ sure God hath no cause to love me.’

‘ Long ago Jehovah silenced me with this, ‘ Is there
‘ any thing too hard for the Lord ?’ and to this day

‘ I have never found out the thing, though perhaps
 ‘ I have resisted his Spirit more than ever a sin-
 ‘ ner did.’

‘ I wish to be at that point, “ He hath put to me
 ‘ the everlasting covenant, ordered in all things and
 ‘ sure;” “ for this is all my salvation, and all my
 ‘ desire.”

Expressing his resignation in this manner, ‘ I am
 ‘ entirely at the Lord’s will;’ an acquaintance re-
 marked to him, that ‘ such resignation was not the
 ‘ attainment of every Christian:’ he answered——
 ‘ This is rather what I would be at than what I have
 ‘ attained.’

Happening to speak about the students of divinity,
 who had been under his charge; he said, ‘ I wish
 ‘ them all more serious and diligent than ever I have
 ‘ been; I hope, however, that God will not cast me
 ‘ off as a slothful and wicked servant: I am sure
 ‘ that he “ hateth putting away.”

A friend observing, that ‘ It is an unspeakable
 ‘ mercy, that God does not deal with us according
 ‘ to our works;’ he replied—‘ Ah, if God were to
 ‘ deal with men that way (I will not except the apos-
 ‘ tle Paul) the hottest place in hell would be the lot
 ‘ of us ministers!’

‘ I think the early death of my father and mother,
 ‘ the death of a wife, and of children, in a remarka-
 ‘ ble manner, wrought for my good. I could not but
 ‘ notice, that when God took away these, he always
 ‘ supplied their room with himself:—May he deal
 ‘ thus with you when I die!

‘ My mind is now so wavering, that I have little
 ‘ remembrance of what is past, little apprehension

‘ of what is present, and little foresight of what is future: but, Oh what a mercy, that when once the everlasting arms of Jesus are underneath he will not lose his gripe.—“ Israel shall be saved in the Lord with an *everlasting* salvation.”

‘ Here is a wonder—a sinner saved by the blood of God’s Son! There are wonders in heaven, and wonders in the earth; but the least part of redemption work is more wonderful than them all.’

March 27th. When some of his relations expressed their wishes for his recovery;—‘ I wish,’ said he, ‘ that God may do what is most for his glory, and for the good of my soul. Were it left to me, whether I would choose life or death, I would not turn a straw for either, but would refer it wholly to God himself.—All my days I have been rebelling against, and vexing, his Holy Spirit; yet I may say, this has been the sum of his conduct toward me—“ He wrought for his name’s sake, that it should not be polluted.”

‘ Oh, how God hath exemplified that law in his conduct toward me; “ if thine enemy hunger, feed him; if he thirst, give him to drink;” and in so doing I hope he hath heaped hot melting coals of fire upon my head.’

One of his brethren in the ministry coming in to see him, he addressed him to this purpose:—‘ Now I am obliged to you for your kindness; but, Oh entreat Christ to pay me a visit: I do you no wrong when I say, that I would not give half an hour’s visit of Christ, for days, or months, or years, of yours.

‘ Any thing that I know about religion is this, that

‘ I have found weakness and wickedness about myself; and grace, mercy, and loveliness about Jesus.’

When a friend observed to him, that we must run deeper and deeper in grace’s debt; he replied—‘ Oh yes; and God is a good creditor; he never seeks back the principal sum, and indeed puts up with a poor annual rent.’

A number of his acquaintances sitting round him while he dined, he broke out with these words: ‘ Well, sirs, may we at last all meet at the table above, and enjoy a feast there:—no pain, no complaining, no trouble, there; but there is everlasting joy and peace.

‘ Oh, how strangely Christ hath stuck to me! perhaps not one in hell ever gave more opposition; his cords of love, which he threw about me, I cast away; the words which he spake to me I contemned; yet I think he hath made me to yield.

‘ I never deserved another word but this, ‘ Depart from me ye cursed into everlasting fire:’ but Christ hath spoken far other words to me; and, Oh, how enlightening, melting, and healing, their influence hath been!

‘ What a mercy that God himself enableth us to believe; for that unbelief of our hearts would call all the promises rank lies, if God did not stop its mouth.’

Asking if this was Saturday, he was told, No, it was Tuesday, and that he seemed to long for the sabbath: ‘ I do,’ replied he, ‘ weary for the sabbath; and I would fain be at wearying for the everlasting sabbath; then shall I have no need of the assistance of preachers; nor will I even need the blessed

‘ Bible itself: God’s face will serve me for preachers and Bible too.’

March 28th. ‘ Oh, that is a strange text, “ God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life.”—This declaration would set our hearts all on fire, if they were not infernally frozen; and, indeed, closely applied by the Holy Ghost, it would set them on fire, even though infernally frozen. He once applied it with such power to my soul, that I think the application would have inflamed the heart of a devil, had it been so spoken to him.’

To his sons in the ministry, he repeated the exhortations which he gave them before.—‘ Oh labour, labour to win souls to Christ; I will say this for your encouragement, that, when the Lord led me out to be most earnest in this way, he poured in most comfort into my own heart; so that he gave me my reward in my bosom: and when I have tried to help vacancies, the Lord hath repaid me well with glimpses of his glory. Were the Lord to make me young again, I think that I should study to devise other means for the gaining of souls than those which I have used, and to prosecute them with more activity than ever I did.’

To an acquaintance, that inquired about his welfare, he gave this account: ‘ I am but weak; but it is delightful to find one’s self weak in everlasting arms; Oh, how much do I owe my Lord!

‘ What a mercy, that once within the covenant, there is no getting out of it again: now I find my faculties much impaired.’ His relations answering that it was only his memory which seemed to be

‘affected with his distress:—‘Well,’ said he, ‘Oh, how marvellous that God hath continued my judgement, considering how much I have abused it; and continued my hope of eternal life, though I have misimproved it!’ “But where sin hath reigned unto death, grace, hath reigned through righteousness, unto eternal life, by Christ Jesus our Lord.”

‘My memory is much failed; but, were death once over, I will remember God’s heaping of mercies, and my multiplied provocations: and when I view the first on one side, and the last on the other, on a new covenant footing, I will sing thanksgivings to God for ever.’

Speaking about sermons, he remarked, ‘So far as ever I observed God’s dealings with my soul, the flights of preachers sometimes entertained me; but it was scripture expressions which did penetrate my heart, and that in a way peculiar to themselves.’

To one, who alleged, that if he were not happy afterwards, many had reason to be afraid, he gave a reply to the following purpose:—‘I have no other ground to be happy, than what is by redemption through the blood of Christ, and that is suited to you as well as to me.’

Expressing his resignation to the will of God, one of his relations observed, ‘that he seemed to sway to one side, and his friends to another:’ ‘I own,’ said he, ‘that I do sway to one side, for I desire to depart, and to be with Jesus, which is far better, and you selfishly wish me to live with you.’—The relation answering, that he hoped it was not wholly selfishness with them; perhaps it was for the good of the church, that they desired his life prolonged;—he

replied, ‘ Indeed it may be selfishness with us both; I confess it may be selfishness in me to wish to be with Christ; but Oh, that God had never seen any other selfishness in me than that!’

‘ Oh, what must Christ be in-himself, when he sweetens heaven, sweetens scriptures, sweetens ordinances, sweetens earth, and even sweetens trials! Oh, what must that Christ be in himself!’

‘ Oh, to have all our troubles sanctified to us! and then, when in the eternal world, we will with pleasure look back and see, that through fire and water, he brought us to the wealthy place.’

One of his children saying to him, ‘ Father, we would fain have you to live:’ he answered, ‘ Well, I believe so, but I would fain be with Christ.’— ‘ But would you not wish to take us with you?’ said the other. He replied,—‘ It is not I, but Christ, who must do that:—however, as to my departure, I will not set the time of it to God; he is wise, and I am a fool.’ Being told that he done much good to souls since the year 1764, when he said he wished to be gone; he observed, ‘ Oh, how strange, that God should make use of one so sinful as I to do good to others! But I believe that he was wiser than me; and I shall see this more clearly when in the eternal state.’ Reading to him Mr. Erskine’s poem, which is called *The Work and Contention of Heaven*, he remarked, ‘ Well, though I should never wish to see contention in the church on earth, yet I should be willing to join in Ralph’s contention above. Were I once in heaven, I think that I would contend with the best of them; and I know that our contentions there will not raise heats, but excite love to one another.’ When he received a glass of wine, he with a smile addressed his friends—

‘ Now, sirs, I wish you all new wine in the kingdom of the Father at last, and new wine from the kingdom of the Father, while you are on the way to it.’

At supper, with his usual cheerfulness, he mentioned these lines:

“ They with the fatness of thy house
“ Shall be well satisfied:” &c.

and then added, ‘ If earth transformed, partly by the instrumentality of men, is so delicious, Oh, what must the fatness of God’s house be, the flesh and blood of the Son of God!’

March 29th. Among the first words which he uttered were these; ‘ Oh, what a rebellious child I have been to God! and Oh, what a kind Father he hath been to me! I need not go farther than myself, to see “ that God is love,” for ever in my trouble he treats me as a mother doth her only sucking child.’

A friend happening to say, ‘ I suppose you make not your labours for the good of the church, the ground of your comfort;’ he, with a sort of uncommon earnestness, replied,—‘ No, no, no! it is the FINISHED RIGHTEOUSNESS OF CHRIST which is the only foundation of my hope: I have no more dependance on my labours than on my sins. I rather reckon it a wonder of mercy, that God took any of my labours off my hand: “ Righteousness belongeth unto him, but unto me shame and confusion of face.” If the Lord were to render unto me according to my works, the hottest place in hell would be my reward; yet by Christ’s works eternal life to the most worthless wretch, is but a suitable recompense.’

Taking a walk through the house, as he stepped along, he cheerfully repeated these lines in the 89th Psalm :

“ In brightness of thy face, O Lord,
 “ They ever on shall go ;
 “ They in thy name shall all the day
 “ Rejoice exceedingly ;
 “ And in thy righteousness shall they
 “ Exalted be on high.”

• Oh that will be sweet, when the redeemed of the Lord shall walk thus in heaven,’ said he ; and then added, with tears in his eyes, ‘ And I am sure, that I may think shame to appear among them ; but the more shame and disgrace I deserve, the more glory God will get.—Oh what strange things God hath done to save me ! By afflictions on my own body, by the deaths of my parents, by bringing me to ordinances, by reproofs of conscience, he hath striven with me for my salvation.’ Walking out to the grass park, and happening to speak about the A——r meeting house, which is at a small distance from it, he could not forbear shewing his zeal for the good of souls. ‘ I would be happy,’ said he, ‘ if my A——r brother had ten for my one, as crowns of joy at the last day ; though I must say, that I would wish to have as many as possible ; but Oh, it will be a strange honour for such a wretch as I, to have half a dozen.’

March 30th. To one who inquired about his welfare, he said, ‘ I sit here an instance of human frailty ; and, I would fain add, an amazing instance of God’s kindness in redemption.’—Some persons speaking about an ill bargain in his hearing, he took occasion to remark, ‘ Oh how happy to have an interest in Christ ! that is a bargain which will never break ; and by that, we, though naturally heirs of

‘ hell, are entitled unto eternal life.’—Often he cried out, ‘ I find that I am not strong ; but, Oh, it is a wonder that I am not damned !—I bless God, that at least I know thus much about religion, I am convinced that I am as a beast before God.’

March 31st. ‘ I remember that about the year—
‘ I was breathing out slaughter against the Lord
‘ Jesus ; but that was always the turn of the tale,
“ Yet I obtained mercy.” If I were offered the
‘ crown of Britain, instead of the fellowship with
‘ Christ, which I then enjoyed, I would not hesitate
‘ a moment about choosing the latter.’

‘ Oh the debt of grace is a strange kind of debt !
‘ Were I even now, two or three hundred pounds in
‘ debt to any man, it would considerably distress
‘ me ; but the views of my debt to free grace, re-
‘ markably refresh my heart.’

April 1st. ‘ Were I once in heaven, a look of
‘ Christ will cure my broken memory, and all my
‘ other weaknesses. There I shall not need wine,
‘ nor spirits to recruit me ; no, nor shall I mind
‘ them, but as Christ was through them kind to me.’

Seeing the fire stirred, he said, ‘ Oh to have my
‘ heart stirred, and set in an eternal flame of love to
‘ that dear Son of God, of whom I think I can say,
“ he loved me, and gave himself for me ;” and I am
sure, in point of worthlessness, he ‘ might as well
‘ have loved Beelzebub himself.’

April 3d. Sitting down in the park, and the sun
shining bright upon his face, he cried out in a kind
of transport, ‘ Oh, how pleasant to be forever behold-
‘ ing the Sun of Righteousness in heaven, and how
‘ pleasant even in time to see him by faith !’

One of his brethren in the ministry paying him a visit, and saying, among other things, 'Sir, we could not well want you,' he replied, 'Oh yes, you could easily want me, and I would wish to be with Jesus; mean time I am wholly at the Lord's disposal. If the Lord would make me useful in the church, I have no objections against living; but if not, I would rather die.' Upon his friend observing that the Lord seemed to be very kind to him; he said, 'Yes, God hath been heaping favours upon the sinner, these forty years past; and I will say to his honour, that he hath made my days of affliction always the happiest; indeed I think that I have seldom had very sweet days, except when I have met with affliction one way or another.' Being asked by his brother, if he felt no uneasiness at leaving his family and congregation, he answered, 'I cannot say that I feel any such uneasiness; not but that I regard them; but I know that a God in Christ can infinitely more than supply my room. I might be spared, and be of little use to them; but God will be infinitely useful. My parents were taken from me when I was young, and God hath been far better to me since, than they could have been.' 'What think you,' said the friend, 'of the present state of the church?' He replied, 'The church at present is in a very poor condition, but the Lord can revive her: I have often found, that when wicked lusts and wicked devils, have caused great disorder in my heart, the Lord hath brought order out of confusion. This partly encourages me to believe, that though wicked men and wicked devils cause disorder in the church, yet the Lord will make all things to work together for good, to his own elect. I do not expect to see it; yet it is the joy of my heart, that the time is coming, when the kingdoms of this world shall become the kingdoms of our Lord and Saviour Jesus Christ:—

‘Dead churches shall yet be quickened; apostate churches shall yet be recovered; and churches shall be planted where there were none before.’

April 4th. Finding himself very feeble, he observed, ‘My legs are of little use, my head is of little use, and my hands are of little use; but my God in Christ is the same to me now as ever.’

Speaking about the synod, which was to meet in the month of May, he said he believed he should not be able to attend; and then added, ‘Oh, if the Spirit of God would bring me to the general synod of the church of the first-born, that would be far better; no idle words, no angry speeches, no sinful ignorance, no haughty pride there! After all, it is a mercy that Jesus, the great manager of the church, can overrule even our contentions here for his own glory.’

April 5th. When he took his walk in the park, he pointed to several spots, where he said, that his soul had been ravished with the views of free grace: ‘Yea,’ said he, ‘on certain occasions, my soul has been so transported there, that as the apostle speaks, “Whether I was in the body or out of the body, I could scarce tell:” and perhaps it is superstitious in me, but I confess that I have a peculiar love to these very spots.’

After he came into his house, and found himself tired with his walk, he expressed the wish of his heart in these words; ‘Oh, that will be a pleasant journey, “The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.”’

Talking about mercy, he observed, ‘I could wish to live and die a deep, deep debtor to mercy; and that none of my works should ever be mentioned, but as manifestations of mercy, in enabling such a sinner to do any thing for the honour of the God of mercy, and for promoting the work of mercy in the welfare of others.’

To an acquaintance, who came to ask for his welfare, he spake in the following manner:—‘Well, you see I am a prisoner here in my own house; but, Oh, that is a happy (I do not choose to call it an imprisonment, but a) sort of confinement, in a Redeemer’s arms, and in the covenant of grace.’

April 6th. ‘How true is that saying, “Man in his best state is altogether vanity!” I am not one of the oldest, yet I find myself exceedingly feeble;—however, although I am weak, I have reason to be thankful I am not damned.’

‘Oh the sovereignty of God in permitting some, both of angels and of men, to fall into misery; while it secures the happiness of the rest to all eternity!’

As an evidence of the tenderness of his conscience, he frequently gave this hint to his consort: ‘I hope you will take care, when I am speaking to any acquaintance, that I do not say any thing trifling to them: it is not my honour that I mind in this, but I should be vexed, now that I am a dying man, if I should say any thing to the dishonour of Christ, to the grief of the godly, or to be a stumbling block to the wicked; indeed it would be ill on my part to act thus.’

April 9th. Being asked how he was now, he

replied, ' I am weak ; but the motto of each of my
' days is, " He hath not dealt with us as we have
' sinned, neither rewarded us according to our ini-
' quities."

Sitting down in the park, and finding his eyes una-
ble to bear the bright shining of the sun, he remarked,
' Oh how pleasant to be in that place, where they
' are so overcome with the glory of the Sun of
' Righteousness, that they have to cover their faces
' with their wings !'

Having occasion to converse about young men
coming out to the ministry, he observed, ' Well,
' though pride prevails much in my heart, yet I think,
' I would trample it thus far under my feet, as that
' I would be glad to see all my students, and not only
' they, but all the faithful ministers of Jesus, bring-
' ing hundreds or thousands of souls with them into
' heaven, though I should have but five or six.'

Taking him into his meeting house, he looked
round him and said, ' Now, weak as I am, I would
' try to preach yet, if I had none to preach in my stead.
' Oh, what sweet fellowship with Christ I have had
' here ! and that pulpit hath been the best place in
' all the house to me.'

A young surgeon paying him a visit he thought it
proper to tender some advices to him ; among other
things he observed, that persons in this profession
had excellent opportunities of conversing with dying
sinners about their eternal state ; that their patients
would probably pay more attention to religious hints
from them, than from some others ;—that while they
gave cures to others, they should never forget to ap-
ply to Christ for spiritual healing themselves. As
he was evidently turning hoarse with speaking, one

of his relations reminded him, that he was exhausting himself, and begged him to forbear for a little. He made this reply—‘ Well, I shall say no more even “now ; but, Oh, to be at that,—

“ My mouth the praises of the Lord

“ To publish cease shall never ;

“ Let all flesh bless his holy name

“ For ever and for ever.” Ps. cxlv. 21.

May 6th. Lying on his back in the bed, and being exceedingly faint, he observed, with a low tone of voice, ‘ Here is a lecture on that text, “ Vanity of vanities ; all that cometh is vanity and vexation of spirit ;” for what a poor useless creature am I now ! But Oh, what a mercy that Christ can raise glory to himself out of mere vanity !’ In uttering these last words, his heart seemed to be quite overcome.

When a friend alledged to him, that he appeared to be sunk in his spirits ; he replied,—‘ I am so ; but ‘ it is not in the least through any terror, but just ‘ through weakness.’

Being asked if he was not afraid to enter into a world of spirits, he answered, ‘ No ; a persuasion ‘ that Christ is mine, makes me think, that when I ‘ appear in that world, as a new incomer, all the ‘ spirits there will use me well on Christ’s account.’

It being remarked by an acquaintance, that considering him as a dying man, he seemed to be as easy as he well could be ; ‘ Yes,’ said he, ‘ I really ‘ am so ; for in my body I am not much pained, and ‘ as to my mind, it is composed, or rather cheerful : ‘ I mean not that I have what the world call mirth, ‘ but I possess a sort of cheerfulness which ariseth ‘ from views of certain texts of scripture.’

May 7th. 'As I have had fulness all my days, I believe that I could not now easily bear with pinching want; yet I think to publish the gospel of Jesus, I could willingly meet with want or any thing else.'

Riding in the chaise, and observing how pleasantly the corn and the grass were growing, he cried out, 'Oh, I think that I should love to see that promise accomplished, "The wilderness, and the solitary place, shall be glad for them; and the desert shall rejoice and blossom as the rose: it shall blossom abundantly, and rejoice even with joy and singing. The glory of Lebanon shall be given unto it; the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God." —Oh, I should love to see all this ere I die, though I would wish that it may not be long till the event take place. I should love when I depart to heaven, to be able to tell this news to the redeemed millions, that the Holy Ghost had been remarkably poured out in East Lothian, and that there was not now a family, in which the worship of God was not observed. I dare say it delights the redeemed above, to hear of Christ's glory being displayed, and of souls being saved, on earth.'

When he observed the concern which his wife shewed about his welfare, he said, 'Now, no doubt, you do not wish to hear about my departure; but thy "Maker is thy husband; the Lord of hosts is his name:" he can infinitely more than supply the want of me.'

May 8th. Passing by the door of his study, and looking into it, one observed, 'Sir, you never go in there now:' he answered, 'No; the closet I wish now is the place of God's immediate presence;

there the face of God will serve me instead of all my books.'

Addressing himself to one of his sons, he said, 'Now I am easy, whether ever you or any of my family be what the world call rich, but I should wish you all to be fearers of God. Next to seeing Christ as he is, I think that I would desire to see you, and hundreds at your back, all debtors to free grace. Oh, I would be happy to say, "Lord, here am I, and the children which thou hast given me."

'Ever since God dealt properly with my heart, I never had any comfort in a thought that my sins were little, but in the belief that the virtue of Christ's blood was infinite—"Blood that cleanseth from all sin;" and in the consideration of God's mercy being higher than the heavens.

'I once thought that text, "I will have mercy on whom I will have mercy," had just been made for me; and that it was so full of grace, just that it might suit my condition. Were it possible for his majesty and I to become young again; and were it left to my choice, whether I would have his lot or my own, I would, without hesitation, choose my own: if I have not got such grand entertainment for the body, I have got feasts on texts of scripture, the like of which perhaps he never obtained:—"Goodness and mercy have followed me."

Talking about death, he observed, 'It might be written on my coffin,—"Here lies one of the cares of Providence, who early wanted both father and mother, and yet never missed them."

May 9th. Speaking about submission to the rod

of God, he made the following remarks: ‘ I would
‘ not wish that foolish question ever put to me,
‘ Would you go to hell if that were the Lord’s will?
‘ for it is God’s promise, securing my salvation, that
‘ has much influence in making me resigned. God
‘ said to me, “ I am the Lord thy God;” and
‘ and if he were not to be mine for ever, he would
‘ forfeit his word, which is impossible.’

Being desired by a friend, to give an assignation of his right to his books, for the good of his family, he replied,—‘ No, no; I would not wish that ever
‘ there should be the least appearance of avarice of the
‘ world in me; I can trust my family to Providence;
‘ and if, when I am in heaven, it appear that there
‘ was one converted by means of any thing that ever
‘ I wrote, I will mark down an hundred pounds; if
‘ there should be two, I will say there is two hundred pounds; and if twenty, there is something of
‘ more value than two thousand pounds;—that is the
‘ reward which I wish.’

Two young ladies coming in to see him, he asked how they were; upon their answering, Very well, he said, “ It is of the Lord’s mercies that we are not
‘ consumed;” and, Oh, never say that you are very
‘ well to your own consciences, until you have good
‘ evidence of your interest in Christ. Be earnest
‘ to have acquaintance with Jesus; no connexion so
‘ glorious as union with Christ; no pleasure like that
‘ which is enjoyed in fellowship with him.’

To one, who observed, that some who saw him thought that he was rather better, he replied, ‘ All
‘ my wish is, that if God spare me, I may have gifts
‘ to serve him while I live; and, if I die, I wish to
‘ praise him while I have any being.’

May 10th. Hearing some talk about the endorsing of a bill, he said, ‘ Oh, how pleasant! the bills of God’s promises are my heritage. I have often forgotten them; but I am sure that Jehovah minds them, and I know too, that the Spirit of God will never deceive me.’

Talking concerning his weakness, he observed, ‘ God deals so tenderly with me in my affliction, that indeed I think the strokes, as it were, go nearer his heart than they do mine.’

May 11th. The command is “ Owe no man any thing.” What a mercy that there is no such precept as this, Owe a Saviour nothing; or even this, Study to owe him as little as possible.

‘ I confess that I would not love to stand at our town cross, with a paper on my breast, declaring that I was a bankrupt to men; but, Oh, I think that I should love to stand in the most publick place of heaven, having all the redeemed pointing to me as the greatest sinner that ever was saved; yea, I think their very staring at me, as the chief debtor to free grace, would, rejoice my heart.’

May 14th. When one observed to him, that his memory seemed to be much failed, he replied,—‘ It is so;’ and then shutting his eyes, he, in a devout manner presented this prayer:—“ Lord, I am a stranger on this earth, hide not thy commandments from me.” Some alledging, that he would not get out in his chair, on account of the wetness of the day; ‘ Well,’ said he ‘ if God would send his new covenant chariot, death, and transport me to heaven ere night, I should be happy, let the day be what it will.

‘ Oh what a mercy, that my admission into eternal

‘ life, does not in the least depend on my ability for
 ‘ any thing ; but I, as a poor sinner will win in lean-
 ‘ ing on Christ as the Lord my righteousness ; on
 ‘ Christ, “ made of God unto me righteousness,
 ‘ sanctification, and redemption ! ” I have nothing to
 ‘ sink my spirits but my sins ; and these need not
 ‘ sink me either, since the great God is my Saviour.’

To one that inquired for his welfare, he said, I am
 ‘ sitting here, trying to wait for the salvation of
 ‘ God. I should love that my departure was nearer
 ‘ than perhaps you would wish ;—but I will not
 ‘ murmur.’

Taking a walk from one room to another, he, in a
 sort of transport cried, ‘ Oh it will be pleasant to
 ‘ enter into Christ’s light room above ! Sure when
 ‘ I am there, and when I reflect on the opportu-
 ‘ nities which I enjoyed in this world, I shall won-
 ‘ der at myself as a fool in the misimprovement of
 ‘ them ; but what shall I say ? when Christ is the
 ‘ way to heaven, “ a wayfaring man, though a fool,
 “ cannot err therein.”

Advising a young man to honour his father and
 mother, and being told by a friend that the persons
 which he named were dead, he took occasion to
 make the following remark : ‘ Oh, what a mercy,
 ‘ that you can never tell me that my friend JESUS is
 ‘ dead, when so many of my earthly acquaintances
 ‘ are gone ; if you say of him that he was dead, I
 ‘ can answer but now he “ is alive, and lives for
 “ evermore ; and hath the keys of hell and of
 “ death.”

June 4th. When he heard the bells ring, he ask-
 ed what they meant ; and upon being informed that
 it was the king’s birth-day, he said, ‘ Oh when will

‘ that glorious solemnity arrive, when all the artillery of heaven shall be let off: that day of Jesus, when angels and saints shall join in a general shout to his honour. Then fires shall be in the heavens, and fires on the earth; “ the heavens shall pass away with a great noise, and the elements shall melt with fervent heat: the earth also, and the works that are therein shall be burnt up.”

Some time after, observing the bells continuing to ring, ‘ Oh,’ said he, ‘ blessed be God that we have a better king’s birth-day to celebrate !—“ Unto us was born, in the city of David, a Saviour, who is Christ the Lord.” On account of that event, the gospel bells have been sounding for ages past, and they will ring louder and louder still. Oh, a Saviour ! the Son of God our Saviour ! Oh, his kindness ! his kindness ! a Saviour ! a Husband to sinners, and to *me* !’

Conversing about the manner in which the gospel call is addressed to men, he observed, ‘ It has been my comfort these twenty years, that not only sensible sinners, but the most stupid, are made welcome to believe in Christ.’

Throwing up his victuals to a great degree, as soon as he was able to speak, he said, ‘ Well, I am sure that God will not kill me, till my work is done ; and when that is over, I would not wish to live any longer. But, Oh, to have my soul filled with Christ’s new wine in the kingdom of heaven, I know that I would not throw up that !’

When he lay down on his bed, one asked him how he was now ; he answered, ‘ I lie here in the everlasting arms of a gracious God.’—‘ Are you not afraid,’ said the friend, ‘ to appear at the tribu-

‘nal of God?’—He replied, ‘Were I looking to give the account in my own person, considering my sins, indeed I might be terrified: but then I view Christ the judge as my advocate and my accountant, and I know that I do not owe more debt than he has paid.’

June 5th. An acquaintance going to leave him, and saying that probably he would soon see some of his brethren in the ministry;—‘Tell them,’ said he, ‘that it is my desire that they may labour to win souls to Christ, for now I am not able, tho’ ever so willing: meantime you must say, that Christ hath been a kind master to me. Many a visit he hath given to me already, and I expect to be with him in heaven by and by. Tell them too, that I desire their prayers, that, with submission to the divine will, I may depart to be with Christ, which is far better.’

Being urged to take his breakfast, ‘I will eat,’ said he, ‘as much as I am able; the food is very good in itself, and it is a memorial of my spiritual provision, and I love it not the worse on that account.’

When he coughed sore, and a relation expressed his grief to see him in that distress; ‘Why not cough?’ replied he, ‘Oh it would be happy, if each of these coughs and throwings, would hasten me to God as my exceeding joy.’

One remarking to him, that his tongue seemed to be very foul; he answered, ‘It may be so, but what a mercy that it is not tormented in flames! Oh, the power of free grace, that can make a tongue, which is a world of iniquity, an everlasting praiser of Christ in heaven! But what need I say, “for

“ the heart is deceitful above all things, and desperately wicked,” and yet it is made an eternal habitation of God and the Lamb !”

When he came in from his ride, he was scarce set down, when he began expressing his admiration of the love of God ; ‘ Oh the sovereignty of grace ! How strange that I, a poor cottager’s son, should have a chaise to ride in ; and what is far more wonderful, I think God hath often given me rides in the chariot of the new covenant : in the former case, he hath raised me from the dunghill, and set me with great men ; but in the latter, he hath exalted the man, sinful as a devil, and made him to sit with the Prince of the kings of the earth. Oh, astonishing ! astonishing ! astonishing !’

Being offered a little wine, he objected against taking it ; ‘ For,’ said he, ‘ I am afraid that it will hurt me, and I would not wish to hurt that head, which, as well as my heart, is Christ’s ; let him do with it as he pleaseth, but I would not wish to have any hand in hurting it myself.

‘ No doubt I would love to be at my publick work again ; and had it been any other than God that had restrained me, I would not have taken it well, but as it is the Lord, I desire to submit.

‘ Were God to present me with the dukedom of Argyle on the one hand, and the being a minister of the gospel, with the stipend which I have had on the other, so pleasant hath the ministry been to me, notwithstanding all my weakness and fears of little success, that I would instantly prefer the last.’

To some acquaintances who came to visit him, he said, ‘ Here, sirs, take warning that ye must die.—

‘ Now I think it is come to dying work with me ;
‘ but, if Jesus hold me up, though I die, all is well :
“ Blessed are the dead who die in the Lord.”

A minister asking him what was the best method a person could take, when a consideration of his own sinfulness terrified him in preaching? He made this reply,—‘ Attempt to believe,—just as a *sinner*,—as ‘ the *chief of sinners*. These promises have been ‘ sweetest to me which extend to men, if they are ‘ but out of hell.—“ It is a faithful saying, and “ worthy of all acceptation, that Christ Jesus came “ into the world to save sinners, of whom I am “ chief.” Once these words were sweet to my soul ; ‘ I thought, ill as I was, I could not be worse than ‘ the chief of sinners : conscience said, that I was ‘ the most wicked wretch that ever breathed ; and ‘ that I had shewed myself to be such, especially by ‘ rebelling against convictions, and by trampelling ‘ on Christ’s alluring words : yet since Christ came ‘ to save sinners, even the chief, why, thought I, ‘ should I except myself.’

When he rose to take a walk through the house, he found himself so feeble, that he was in danger of falling almost at every step ; however he comforted himself and his friends in this manner : ‘ I am now ‘ very weak ; but were I in heaven, “ I shall renew “ my strength ; there shall I mount up with wings “ as an eagle : I shall run, and not weary ; I shall “ walk, and not faint.” No staggerings there.’

After family worship in the evening, he observed, ‘ Oh, it would be pleasant if our experiences in ordi- ‘ nances were such here, as that they would fit us ‘ for the exercises of heaven ; our prayers here, a ‘ stretching forth of our desires for the enjoyment of ‘ God, and of the Lamb ; and our praises here a ‘ tuning of our hearts for the songs above.’

June 6th. One asking him this question, 'Sir, does it not strike you with fear, when you think of being confined in a grave?' He answered, 'No; such is my esteem of Christ, that I think I am easy, though they should bury me in a dunghill, if my soul were but with him.' 'But,' said the other, 'are you not sorry to part with all your family?' He replied, 'I must own, that I have a concern about my wife and children; but when my heart enters properly into these words, "Be with the Lord," the leaving of them diminishes into a very small point; and although natural affection for them is as strong as ever, I hope that when I am away, Christ will far more than supply my room to them, and then, you see, we shall be better on all hands.'

Seeing his relatives assisting him under his weakness, he often said, 'I really wonder at the kindness of *men* to me: but especially I am amazed, when I reflect that it is all the kindness of *my God* through them.'

When on any occasion his little children were gathered around him, he used to commend his Lord in such words as these: 'There is none so glorious as Christ!—he is altogether lovely;—if you could put all the gold and silver into one heap, the glory of Christ would far exceed all: I say this, having, I think, seen Jesus; but as yet, I have only seen him through a glass darkly; after this I hope to see him face to face.'

To one of his sons in the ministry he gave the following advice: 'Oh, try to run as deep in Christ's debt as possible, and take his own way of paying, viz. by acknowledging his kindness; and when you mind your own debt, remember your father's debt too: say "Thou art my God I will praise thee;

‘ my father’s God, I will exalt thee.” Again, Oh labour, labour to win souls to Christ; souls are well worth the winning; and Christ is far more worthy of winning them too. It gives me pleasure now, to think that I did not indulge myself in idleness in my Master’s service; not but that I was idle, only I do not remember of indulging myself in it.’

June 15th. A friend saying to him, ‘ You are not now travelling to Stow sacrament, as you used to do about this time of the year:’ he replied to this purpose: ‘ No I wish to be travelling to God, as my exceeding joy; in the mean time I must say, that at Stow I have had such sweet hours, that neither Christ nor I shall ever forget.’

Being asked what he thought of free grace, after living so many years a minister, ‘ I,’ said he, ‘ have altered my mind about many things; but I am now of the same mind that ever I was, as to grace and salvation through Christ.

‘ Where are now all your anxieties about the church?’ said one; he replied, ‘ I have left my anxiety about it, and about every thing else, on the Lord; and indeed, were it not for a God in my nature, I would reckon the present case of the church very hopeless; but in the view of Christ, I am persuaded that she will yet remarkably revive on earth.’

June 17th. He was now become extremely weak; but, as the outward man decayed, so the inward man was strengthened day by day.

Lying on his bed, and scarce able to speak, he looked up to one of his brethren in the ministry, and

said, with a smile, 'O Mr. —, "the Lord is my strength and my song; and he also is become my salvation."

June 18th. Seeing him much distressed with the failing of nature, a friend said to him, 'Sir, I hope the Lord is not forsaking you now;' he answered, 'No; God is an unchanging Rock.'

Being asked by another how he was, he replied, 'Oh, it is strange that the Lord Jesus encourageth us to pray even at the last!

Fixing his eyes on two or three of his relations at his bedside, he addressed them in the most affecting manner: 'Oh, sirs! dying work is serious! serious work indeed! and that you will soon find, as strong as you are.'

June 19th. He seemed to be frequently engaged in speaking; but, owing to the change of his voice, it was only a very few of his words which could be understood.

Upon a friend saying to him, 'Sir, you seem to be sore distressed,' it was thought that he made this answer: 'The Lord hath his own way of carrying on his own work.'

The last words which he was heard to utter were these: MY CHRIST!

About four hours after he fell asleep in Jesus, June 19th, 1807.

*"Mark the perfect man, and behold the upright;
for the end of that man is peace."*

THE AUTHOR'S DYING ADVICE TO HIS CONGREGATION
AND OTHER HEARERS.

MY DEAR HEARERS,

HAVING, through the patience and mercy of God, long laboured among you, not as I ought,—far, very far from it,——but as I could, I must now leave you, to appear before the judgement seat of Christ, to give an account of my stewardship. You cannot say that I ever appeared to covet any man's silver or gold, or apparel, or ever uttered one murmur about what you gave me; or that I sought yours, not you. You cannot charge me with idling away my devoted time in vain chat, either with you or others, or with spending it in worldly business, reading of plays, romances, or the like. If I had, what an awful appearance should I soon have before my all-seeing Judge. You cannot pretend that I spared either body or mind in the service of your souls; or that I put you off with airy conceits of man's wisdom, or any thing else than the truths of God. Though I was not ashamed, as I thought Providence called me, to give you hints of the truths presently injured, and the support of which is the declared end of the Secession, yet I laboured chiefly to show and inculcate upon your consciences the most important truths concerning your sinfulness and misery, and the way of salvation from both through Christ; and laboured to hunt you out of all your lying refuges, and give your consciences no rest but in Christ, and him crucified. The delight of my soul was to commend him and his free and great salvation to your souls, and to direct

and encourage you to receive and walk in him. I call heaven and earth to record against you this day, that I laboured to set death and life, blessing and cursing, before you, and to persuade you to choose life, that ye might live. By the grace of God I have endeavoured (however poorly) to live holy, justly, and unblameably, among you. And now I leave all these discourses, exhortations, instructions, and examples, as a testimony for the Lord against you, if you lay not your eternal salvation to heart as the one thing needful, the better part that shall not be taken from you.

But I have no confidence in any of these things before God as my judge. I see such weakness, such deficiency, such unfaithfulness, such imprudence, such unfervency and unconcern, such selfishness, in all that I have done as a minister or a Christian, as richly deserves the deepest damnation of hell. I have no hope of eternal happiness but in Jesus's blood, which cleanseth from all sin;—in redemption through his blood, even the forgiveness of my sins, according to the riches of his grace. It is the everlasting covenant of God's free grace, well ordered in all things and sure, that is all my salvation and all my desire.

Now I die firmly persuaded of the truth of these things which I preached unto you. I never preached unto you any other way of salvation than I essayed to use for myself. I now, when dying, set to my seal that God is true. After all that I have said of the sinfulness of your hearts, I have not represented to you the ten thousandth part of their vileness and guilt. Knowing, in some measure, the terrors of the Lord, I endeavoured to persuade you that it was a fearful thing to fall into the hands of his wrath; but who knows the power of his wrath! Knowing, in

some measure, the deceitfulness of sin and devices of Satan, I laboured to warn you of them. But what especially delighted my heart was to set before you the excellencies, the love, the labours, of our Redeemer, and God in him, giving himself, and applying himself to sinful men; and to represent to you the work of God on the heart in the day of his power, and the exercise of the heart in its diversified frames. What I saw, and tasted, and handled, both of the bitter and the sweet in religion, delivered I unto you. Little as I am acquainted with the Lord, I will leave it as my dying testimony, that there is none like Christ; there is nothing like fellowship with Christ. I dare aver before God, angels, and men, that I would not exchange the pleasures of religion which I have enjoyed, especially in the days of my youth, for all the pleasures, profits, and honours, of this world, since the creation till this present moment, ten thousand times told. For what then would I exchange my entrance into the joy of my Lord, and being for ever with him? Truly God hath been good to a soul that but poorly sought him. Oh, what would he be to yours, if you would earnestly seek him! with what heart-ravishing power and grace he hath testified against my wicked and unbelieving heart that he is God, even my God? And now whom have I in heaven but him? nor is there any on earth whom I desire besides him. My heart and flesh fail, but God is the strength of my heart, and my portion for ever. Left early by both father and mother, God hath taken me up, and been the orphan's stay. He hath given me the heritage of those that fear him. The lines have fallen to me in pleasant places. I have a goodly heritage. God is the portion of mine inheritance, and of my cup; he maintaineth my lot: yea, mine own God is he; my God that doth me save.

Had I ten thousand worlds in my offer, and these secured to me for ever, they should be utterly condemned. Doubtless, I count all things but less for the excellency of the knowledge of Christ Jesus my Lord ; and I do count them but dung to win him, not having mine own righteousness, which is of the law, but the righteousness of God, which is through faith.

Now, when I go to give my account to God, think what it must be ! Alas ! must it be that, in too great conformity to your careless neighbours, some did not attend the means of grace at examinations, meetings for prayer and spiritual conference, as ye ought ?—Must it be that, after labouring so many years among you, I left less lively religion in the congregation than I found in it at first ? Must it be that ye were called, but ye made light of the marriage with Christ, and of his great salvation ? Must it be that ye contented yourselves with a form of godliness, without knowing the power of it ? Must it be that some few trampelling on their most solemn engagements, forsook me, having loved this present world ? Must it be that others were not careful to train up their seed for the Lord ? Must it be that ye often heard the most searching sermons, or the most delightful, and went away quite unaffected ? Or must it be that ye were awakened ; that your souls looked to Jesus, and were enlightened ; that ye believed with your heart unto salvation ; that ye harrowed in the seed of the truth, which I sowed upon you, by serious meditation and fervent prayer ; that ye laboured to win souls to Christ ?—Alas ! I fear many of you will go down to hell with a lie in your right hand ; go down to hell with all the gospel sermons and exhortations you ever heard in your conscience to assist it to upbraid, gnaw, and torment you ! My dearly beloved hearers, shall I see you next in ever-

lasting fire, prepared for the devil and his angels? Shall I see these faces all in flames at the last day, and these eyes, which often looked at me, looking lively bright horror at the judgement-seat of Christ? Must I hear that Redeemer bid you depart from him, as cursed, into everlasting fire, prepared for the devil and his angels? And must I, who have so often prayed for your salvation, and preached for your salvation, add my hearty Amen to the sentence of your eternal damnation? God forbid!

Let me then beseech you now, without a moment's delay, to consider your ways. Oh, listen to the Lord's invitations! believe his self-giving declarations and promises, which times without number have, with some measure of earnestness, been sounded in your ears! For the Lord's sake dare not, at your infinite peril, to see me again in your sins, and refusers of my glorious Redeemer and Master! Oh, give him your hearts,—give him your hearts! I never complained of your giving me too little. Nay, I thought myself happier than most of my brethren as to all outward matters. But I always thought and complained that you did not use my master Christ as I wished, in your hearts, lives, and houses. And now I ask nothing for myself, or any of my family, but make this my dying request, that you would now receive my master Christ into your hearts and houses. Could my soul speak back to you from the eternal state: could all my rotting bones and sinews, and every bit of my body, speak back to you from the grave; they should all cry, Oh that ye were wise! that ye understood this! that ye would consider your latter end! Oh, that ye would give my master Christ these ignorant, guilty, polluted, and enslaved, hearts of yours! that he, as made of God to you wisdom, and righteousness, and sanctification, and redemption, might enter in and fill them for ever

with his grace and truth ! Oh say not to a dying, a dead minister,—rather, Oh say not to a living Redeemer, and to his Father, and to his blessed Spirit—Nay.

Dearly beloved, whom I wish to be my joy and crown in the day of the Lord, suffer me to speak from the dead to you. Let me exhort you, by all your inexpressible sinfulness and misery ; by all the perfections, words, and works of God ; by all the excellencies, offices, relations, labours, sufferings, glory, and fulness of Christ ; by all the joys of heaven and horrors of hell ; now to make serious work of the eternal salvation of your souls. Try what improvements you have made of all my ministrations. Call to mind what of my texts, sermons, or other instructions, you can ; and pray them over before the Lord, applying them closely to your own conscience and heart. Wash yourselves thoroughly, in the blood of Jesus Christ, from all the sins of holy things since you and I met together.

I recommend to you, young persons, my two Addresses annexed to my Catechisms ; and to you, parents and masters, my Address in the Awakening-call, and my Sermons on the raising up children to Christ, as a part of my dying words to you. They will rise up in judgement against you if you contemn them.

With respect to your obtaining another minister—let me beseech you by much fervent prayer to get him first from the Lord. And let it be your care to call one whose sermons you find to touch your consciences. May the Lord preserve you from such as aim chiefly to tickle your fancy, and seek themselves rather than Jesus Christ the Lord. Let there be no strife among you in calling him. And when you get

him, labour at his entrance to receive his message from Christ with great greediness. Let your vacancy make you hungry and thirsty for the gospel. And let all hands and hearts be intent on raising up a seed for Christ in poor withered and wicked East Lothian.

Oh, how it would delight my soul to be informed, in the manner of the eternal state, that Christ had come along with my successor, conquering and to conquer! How gladly should I see you and him by hundreds at the right hand of Christ at the great day, though I should scarcely have my ten! Oh, if Christ were so exalted, so remembered, among you, as to make me scarcely thought of, I desire to decrease, that he may increase!

Now, unto him that loved us, and washed us from our sins in his blood, and hath given us everlasting consolation and good hope through Christ, be honour, and glory, and dominion, and blessing, for ever and ever!

This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am the chief.

Your once affectionate Pastor,

JOHN BROWN.

THE END OF SELECT REMAINS.

ADDRESS

TO

Students of Divinity.

MY DEAR PUPILS,

FOR my assistance in instructing you, this *Compendious View of Natural and Revealed Religion** was formed. To gratify a number of you it is now published. Being formed, not to make you read, but to make you *think much*, it must now appear dry and meagre, as stript of its additional remarks:—and no doubt some of its expressions admit of a sense which I never intended. To render you mighty in the scriptures, readily able to support the several articles of our holy religion by the self-evidencing and conscience-commanding testimony of the Holy Ghost, and accustomed to express the things of God in his own language, multitudes of texts are ordinarily quoted, which I have laboured to lodge in your memories. To manifest the extensive connection of divine truths, some leading articles relative to the *perfections of God*, the *person of Christ*, &c. are traced through many others, in a manner which will perhaps be accounted a digression. Few insignificant, local, or dormant controversies, have been brought on the field: Nor, that I know, have the enemies of the

* The Address to Students of Divinity is introductory to our author's "*Compendious View of Natural and Revealed Religion*."

truth been unfairly represented or indiscreetly answered, in others. The deceit or wrath of man worketh not the righteousness of God.

While I have been occupied in instructing you, your consciences must bear me witness, that my principal concern was to impress your minds with the great things of God. Now when I am gradually stepping into the eternal state, to appear before the judgement-seat of Christ, permit me to beseech you, as you wish to promote his honour, and the eternal salvation of your own and your hearers souls,

1. See that ye be *real Christians* yourselves. I now more and more see, that nothing less than *real, real Christianity* is fit to die with, and make an appearance before God. Are ye then indeed *born again, born from above, born of the Spirit? created in Christ Jesus unto good works?—new creatures in Christ Jesus, having all old things passed away, and all things become new?* Are ye indeed the circumcision which *worship God in the Spirit*, habitually reading, meditating, praying, preaching, conversing with your hearts, under the influence of the Holy Ghost? Have you no *confidence in the flesh*, no confidence in your self-righteousness, your learning, your address, your care and diligence, your gifts and graces;—but being emptied of self in every form, are *poor in spirit, less than the least of all saints*, and the least of all God's mercies; nay, the *very chief of sinners* in your own sight? Has it pleased God *to reveal his Son in you?* and to instruct you with a strong hand, to count all things but loss for the excellency of the knowledge of Jesus Christ as your Lord, and to count them but dung, that you may win him, and be found in him, not having your own righteousness, but the righteousness which is of God by faith,—and to know the power of his resurre

rection, and the fellowship of his sufferings,—and to press toward the mark for the prize of the high calling of God in Christ Jesus, John iii. 3, 5, 6. Eph. ii. 10. 2 Cor. v. 17. Gal. vi. 15. Phil. iii. 3. Matth. v. 3. xvi. 24. Eph. iii. 8. Gen. xxxii. 10. 1 Tim. i. 15. Gal. i. 15, 16. Phil. iii. 7,—14. If you be, or become, either *graceless* preachers or ministers of the gospel, how terrible is your condition! If you open your Bible, the sentence of your redoubled damnation flashes into your conscience from every page. When you compose your sermon, you but draw up a tremendous indictment against yourselves. If you argue against, or reprove other men's sins, you but aggravate your own. When you publish the holy law of God, you but add to your rebellion against it, and make it an awful witness against your treacherous dissimulation. If you announce its threatenings, and mention *hell* with all its insupportable torments, you but in feoff yourselves in it, and serve yourselves heirs to it as the inheritance appointed you by the Almighty. When you speak of Christ and his excellencies, fulness, love, and labours, it is but to trample him under your feet. If you take his covenant and gospel into your mouth, it is but to profane them, and cast them forth to be trodden under foot of men. If you talk of spiritual experiences, you but do despite to the Spirit of grace. When you commend the Father, the Son, and the Holy Ghost, and invite sinners to new-covenant fellowship with them, you but treacherously stab them under the fifth rib, betray them with a kiss; and from your heart cry, This is the heir, the God, come let us kill him.—While you hold up the glass of God's law or gospel to others, you turn its back to yourselves. The gospel, which ye preach to others, is hid,—is a savour of death unto death to you, the vail remaining on your hearts, and the God of this world having blinded your minds.—Without the saving, the heart-

transforming knowledge of Christ and him crucified, all your knowledge is but an accursed *puffer up*, and the murderer of your own souls. And unless the grace of God make *an uncommon stretch* to save you, how desperate is your condition! Perhaps no person under heaven bids more unlikely to be saved, than a *graceless Seceding minister*;—his conscience is so overcharged with guilt, so seared as with an hot iron, and his heart so hardened by the abuse of the gospel. Alas! my dear pupils, must all my instructions, all the strivings of the Holy Ghost, all your reading, all your meditations, all your sermons, all your evangelical principles, all your profession, all your prayers, as traps and snares, take and bind any of you, hand and foot, that, as *unprofitable servants*, you may be cast into *utter darkness*, with all the contents of your Bible and other books,—all your gifts and apparent-like graces, as it were, inlaid in your consciences, that, like fuel or oil, they may forever feed the flames of God's wrath upon your souls! After being set for a time at the gate of heaven, to point others into it, after prophesying in Christ's name, and wasting yourselves to shew others the way of salvation, and to light up the friends of our Redeemer to their heavenly rest,—must your own lamp go out in everlasting darkness, and ye be bidden, *Depart from me, I never knew you, ye workers of iniquity!*—Must I,—must all the churches behold you at last brought forth and condemned as arch-traitors to our Redeemer? Must you, in the most tremendous manner, for ever sink into the bottomless pit, under the weight of the blood of the great God, our Saviour; under the weight of murdered truths, murdered convictions, murdered gifts, murdered ministrations of the gospel, and murdered souls of men!

2. Ponder much, as before God, what proper *furniture* you have for the ministerial work, and labour to increase it. To him that hath shall be given.—

Has Jesus bestowed on you the Holy Ghost? What distinct knowledge have you of the mysteries of the kingdom? What aptness have you to teach, bringing out of the good treasure of your own heart *things new and old*? What ability to make the deep mysteries of the gospel plain to persons of weak capacities, and to represent things delightful or terrible in a proper and affecting manner? What proper quickness in conceiving divine things; and what rooted inclination to study them, as persons devoted to matters of infinite importance? What peculiar fitness have you for the pulpit, qualifying you, in a plain, serious, orderly, and earnest manner, to screw the truths of the God into the consciences of your hearers? With what stock of self-experienced truths and texts of inspiration did, or do you enter on the ministerial work? Of what truths, relative to the law of God,—or relative to sin, Satan, or the desertions and terrors of God, has your soul not only seen the evidence, but felt the power? What declarations, promises, offers, and invitations, of the glorious gospel, have ye, with joy and rejoicing of heart, found and eaten, and therein tasted and seen that God is good? Of what inspired truths and texts can you say, *Even so we have believed, and therefore we speak*: what we have seen and heard with the Father, and tasted and handled of the word of life, that we declare unto you. Thrice happy preacher, whose deeply-experienced heart is, next to his Bible, his principal notebook! John xx. 22. Matth. xiii. 22, 12, 52. 1 Tim. iii. 2. Tit. i. 9. 2 Tim. ii. 2. Isa. l. 4. xlix. 2. Jer. xv. 16. 2 Cor. iv. 13. 1 John i. 1, 3. John viii. 34.

3. Take heed that your *call* from Christ and his Spirit to your ministerial work be not only *real*, but *evident*. Without this you can neither be duly excited or encouraged to your work; nor hope, nor pray for divine success in it; nor bear up aright under the difficulties you must encounter, if you attempt to be

faithful. If you run unsent by Jesus Christ and his Spirit, notwithstanding the utmost external regularity in your license, call, and ordination, you, in the whole of your ministrations, must act the part of a sacrilegious thief and robber, a pretended and treacherous ambassador for Christ and his Father, and a murderer of men's souls, not profiting them at all.—What direction, what support, what assistance, what encouragement, what reward, can you then expect?—Ponder, therefore, as before God: Have you taken this honour to yourselves? or, Were ye called of God as was Aaron? Has Jesus Christ sent you to preach the gospel, and laid upon you a delightful and awful necessity to preach it? While he powerfully determined you to follow providence, and avoid every selfish and irregular step towards entrance into the office, as a mean of *eating a piece of bread*, or enjoying carnal ease or honour, did he breathe on you, and cause you to receive the Holy Ghost,—filling you with deep compassion to the perishing souls of men, and a deep sense of your own unfitness for such arduous work, and fervent desire, that if the Lord were willing to use you as instruments of winning souls, he would sanctify you, and make you meet for his work?—Perhaps, providentially shut out from other callings, to which you or your parents inclined, did you, in your education, go up *bound in the Spirit* by the love of Christ burning in your hearts, and constraining you cheerfully to surrender yourselves to poverty, reproach, and hatred of men, for promoting his name and honour, and the salvation of men in the world?—What oracles of God, powerfully impressed on your soul, have directed and encouraged you to his work?—Know you in what form Jesus Christ gave you your commission? Whether to *open the eyes of the Gentiles, and turn them from darkness to light, and from the power of Satan unto God,—that they may receive forgiveness of sins, and*

an inheritance among them who are sanctified by faith in him :—Or to go make the heart of this people fat, their ears heavy, and to shut their eyes ? Jer. xxiii. 21, 22, 32. Isa. xlix. 1, 2. Jer. i. Ezek. ii; iii; xxxiii. Matth. x. Luke vi; x. John x. Acts i, Heb. v. 4. Rom. x. 15. 1 Cor. i. 17. ix. 16. Acts xxvi. 17, 18. Isa. vi. 8, 9.

4. See that your *end* in entering into, or executing your office, be single and disinterested. Dare you appeal to him, whose eyes are *as a flame of fire*, and who *searcheth the hearts and tryeth the reins*, to give to every man according to his works, that you never inclined to be put into the priest's office, that you might *eat a piece of bread, and look every one for his gain from his quarter*; that *ye seek not great things for yourselves*; that *ye covet no man's silver, gold, or apparel*; that *ye seek not men's property, but themselves*, that you may win them to Christ for their eternal welfare; that *ye seek not your own honour, ease, or temporal advantage, but the things of Christ and his people*; that *ye seek not honour or glory of men*, but the honour of Christ and his Father, in the eternal salvation of souls; and have determined to prosecute this end, through whatever distress or danger the Lord may be pleased to lay in your way? Jer. xlv. 5. 1 Sam. xii. 3. Acts xx. 33. Isa. lvi. 11. 2 Tim. iv. 19. 1 Cor. ix. 12, 16. 2 Cor. vii. 2. xi. 9. xii. 13, 14, vi. 4,—19. Phil. ii. 21. 1 Thess. ii. 4, 9. John vii. 18.

5. See that your minds be deeply impressed with the *nature, extent, and importance* of your ministerial work,—that therein it is required of you, as *ambassadors for Christ as stewards* of the mysteries and manifold grace of God,—*to be faithful*;—to serve the Lord with your spirit, and with much humility in the gospel of his son;—to testify repentance tow-

ards God, and faith towards our Lord Jesus Christ, not keeping back, or shunning to declare every part of the counsel of God, or any profitable instruction, reproof, or encouragement; and, not moved with any reproach, persecution, hunger, or nakedness,—to be ready, not only to be bound but to die for the name of the Lord Jesus, in order to finish your course with joy. Bearing with the infirmities of the weak, and striving together in prayer, that the word of the Lord may have free course, and be glorified, and your messages provided by God, and made acceptable to your hearers, you must labour with much fear and trembling, determined to know, to glory in, and make known, nothing but Jesus Christ and him crucified,—preaching the gospel, *not with enticing words of man's wisdom*, as men pleasers, but with great plainness of speech, in demonstration of the Spirit, and with power,—speaking the things which are freely given you by God, not in the words which man's wisdom teaches, but in *words which the Holy Ghost teaches*, comparing spiritual things with spiritual,—as having the mind of Christ, always triumphing in him,—and making manifest the savour of the knowledge of him in every place, that you may be a sweet savour of Christ in them who are saved, and in them who perish;—as of sincerity, as of God, in the sight of God speaking in Christ, and through the mercy of God, not fainting, but renouncing the hidden things of dishonesty;—not walking in craftiness, nor handling the word of God deceitfully, or corrupting the truth, but manifesting the truth to every man's conscience, as in the sight of God:—not preaching yourselves, but Christ Jesus the Lord, and yourselves servants to the church for his sake, always bearing about his dying, that his life may be manifested in you;—and knowing the terror of the Lord, and deeply impressed with the account which you and your hearers must give to him of your

whole conduct in the day of judgement,—awed by his infinite authority, constrained and inflamed by his love, you must persuade men, beseeching them to be reconciled unto God, and making yourselves manifest to God, and to their conscience,—and, as their edification requires, changing your voice, and turning yourselves every way, and becoming all things to all men, in order to gain them to Christ,—jealous over them with a godly jealousy, in order to espouse them to him, as chaste virgins,—travelling in birth, till he be formed in their hearts. You must take heed to your ministry which you have received in the Lord, that you may fulfil it;—stir up the gifts which were given you,—give yourselves wholly to reading, exhortation, and doctrine;—and perseveringly take heed to yourselves, and to the doctrine which you preach, that you may save yourselves and them that hear you;—watching for their souls, as they who do and must give an account for them to God,—rightly dividing the word of truth, and giving every man his portion in due season, faithfully warning every man with tears, night and day, teaching every man, particularly *young ones*, and labouring to present every man perfect in Christ Jesus,—and warring, not after the flesh, nor with carnal weapons, but with such as are mighty through God to the pulling down of strong holds, and casting down imaginations, and subduing every thought and affection to the obedience of Christ. Having him for the end of your conversation, and holding fast the form of sound words in faith in, and love to him,—not entangling yourselves with the affairs of this life, nor ashamed of the Lord or of his cause or prisoners, but ready to endure hardships as good soldiers of Jesus Christ, and to endure all things for the elects sake, that they may obtain salvation with eternal glory;—ye must go forth without the camp, bearing his reproach, and, exposed as spectacles of sufferings to angels and men,

must not faint under your tribulations, but feed the flock of God which he has purchased with his own blood, and over which the Holy Ghost has made you overseers,—preaching the word in season and out of season, reproof, rebuking, and exhorting with all long-suffering and doctrine,—taking the oversight of your people, not by constraint, but willingly, not for filthy lucre of worldly gain, or larger stipends, but of a ready mind,—neither as being lords over God's heritage, but as examples to the flock,—exercising yourselves to have a conscience void of offence towards God and towards man,—having a good conscience, willing in all things to live honestly,—exercised to godliness,—kindly affectioned, disinterested, holy, just, and unblameable, prudent examples of the believers in conversation, in charity, in faith and purity,—fleeing youthful lusts, and following after righteousness, peace, faith, charity,—not striving, but being gentle unto all men,—in meekness, instructing them who oppose themselves,—avoiding foolish and unlearned questions, and old wives fables,—fleeing from perverse disputings and wordly mindedness, as most dangerous snares; and following after righteousness, godliness, faith, love, patience, meekness;—fighting the good fight of faith, and laying hold on eternal life,—keeping your trust of gospel truth and ministerial office, and without partiality or precipitancy, committing the same to faithful men, who may be able to teach others; and, in fine, faithfully labouring, in the Lord, to try and confute, and censure false teachers, publicly rebuke or excommunicate open transgressors, restore such as have been overtaken in a fault in the spirit of meekness,—and having compassion on them, to pull them out of the fire, hating even the garment spotted by the flesh, and never conniving at, or partaking with any in their sins. Who is sufficient for these things? May your sufficiency be of God; and as

your days are, so may your strength be, Ezek. ii. 7. iii. 9, 17,—21. xxxiii. 7,—9. Isa. lviii. 1. Jer. i. 17, 18. xv. 19, 20. Mic. iii. 8. Mal. ii. 6, 7. Matth. x. 16,—39. xix. 28, 29. xx. 25,—28. xxiii. 3,—12. xxiv. 42, 51. xxviii. 18,—20. Acts xviii. 24,—28. xx. 18,—35. xxiv. 16. xxvi. 16,—23. 1 Cor. ii. 1,—5, 9, 12, 13. i,—v; ix: xii,—xiv. 2 Cor. ii,—vi; x,—xiii. Rom. i. 9, 16. ix. 1, 2, x. 1. xii; xv. Gal. i. 8,—16. iv. 19. Eph. iii. 7, 8, 9. iv. 11,—15. vi. 19, 20. Col. iv. 7, 17. i. 23,—29. ii. 1, 2. 1 Thess. ii; iii; v. 12. 1 Tim. iii,—vi. 2 Tim. i,—iii. Heb. xiii. 7, 17, 18. 1 Pet. iv. 10, 11. v. 1,—4. Jude 22, 23. Rev. ii; iii; xi. 3,—7. xiv. 6,—11.

6. See that ye take heed to your spirits, that ye deal not *treacherously* with the Lord. In approaching to, or executing the ministerial office, keep your hearts with all diligence; for out of it are the issues of eternal life, or death to yourselves and others.—Building up yourselves in your most holy faith, and praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. If you do not *ardently* love Christ, how can you *faithfully* and *diligently* feed his lambs—his sheep? Alas! how many precious sermons, exhortations and instructions are quite marred and poisoned by coming through the cold, carnal, and careless heart of the preacher, and being attended with his imprudent, untender, and lukewarm life? If you have not a deep felt experience of the terrors of the Lord,—of the bitterness of sin, vanity of this world, and importance of eternity,—and of the conscience-quieting and heart-captivating virtue of Jesus's bleeding love, how can you be duly serious and hearty in preaching the gospel? If, all influenced by a predominate love to Christ, your heart be not fixed on everlasting things, and powerfully animated to an eager following of peace and holiness, how can you,

without the most abominable treachery, declare to men their chief happiness, and the true method of obtaining it? If your graces be not kept lively, your loins girt, and your lamps burning, all enkindled by the heart-constraining love of Christ, how cold, how carnal, and blasted must your sacred ministrations be? If your work, as ambassadors of Christ, be to transact matters of everlasting importance between an infinite God and immortal, but perishing, souls of men; if the honours and privileges of it be so invaluable, what inexpressible need have you of habitual dependence on Christ by a lively faith? What self-denial, what ardent love to Christ and his Father, what disinterested regard to his honour, what compassion to souls, what prudence, what faithfulness and diligence, what humility and holy zeal, what spirituality of mind and conversation, what order, what plainness, what fervour, what just temperature of mildness and severity,—is necessary in every part of it!—If, while you minister in holy things, your lusts prevail and are indulged, you have less of real or lively Christianity than the most weak and uncircumspect saints under your charge;—if your evil heart of unbelief fearfully carry you off from the living God, and you can live unconcerned while the powerful and sanctifying presence of God is withheld from yourselves or your flocks,—how sad is your and their case!—If your indwelling pride be allowed to choose your company, your dress, your victuals, nay, your text, your subject, your order, your language; if it be allowed to indite your thoughts, and, to the reproach and blasting of the gospel of Christ, to deck your sermon with tawdry ornaments and fancies, as if it were a stage-play, and to blunt and muffle up his sharp arrows with silken smoothness and swollen bombast;—if it be allowed to kindle your fervour, and form your looks, your tone, your action;—or to render you enraptured or self-conceited, because of

subsequent applause;—or sad and provoked, because your labours are contemned, how dreadful is your danger and that of your hearers! How can ministerial labours, originating in pride, spurred on by the fame of learning, diligence, or holiness,—hurt the interests of Satan, from whose influence they proceed:—If pride be allowed to cause you to envy or wound the characters of such as differ from, or outshine you, or to make you reluctant to Christian reproof from your inferiours, how fearful is your guilt and danger! Pride indulged is no more consistent with a Christian character, than drunkenness and whoredom.—If you take up or cleave to any principle or practice in religion, in the way of factious contention; how abominable to God is the *sower of discord among brethren*! If you undervalue the peace and prosperity of the church of Christ, and are not afflicted with her in all her afflictions, how cruel and unchrist-like your conduct! If, in justly proving your opponents deceivers and blasphemers, you, by your angry manner, plead the cause of the devil, will God accept it as an offering at your hands? If you are slothful in studying or declaring the truths of Christ,—if to save labour or expense, you are inactive or averse to help such as have no fixed ministrations, or to contrive and prosecute projects for advancing the kingdom of Christ, and promoting the salvation of men, how great is your baseness, how dreadful your hazard?—Think, as before God, did Jesus Christ furnish you for, and put you into the ministry, that you might idle away, or prostitute your devoted time, tear his church, conceal or mangle his truths, betray his interests, or starve and murder the souls of men? Are not your people the *flock of God, which he purchased with his own blood*? Will you then dare to destroy his peculiar property and portion, and attempt to frustrate the end of his death? Did Jesus die for men's souls? And will you

grudge a small labour or expense to promote his honour in their eternal salvation? If the Son of God was crucified for men,—crucified for you, will you refuse, through his Spirit, to crucify your selfishness, your pride, your sloth, your worldly and covetous disposition, in order to save yourselves, and them that hear you.—While your own salvation, and the salvation of multitudes, are so deeply connected with your faithfulness and diligence,—while the powers of hell and earth so set themselves in opposition to your work, that, in your falls, they may triumph over Christ, your Master, and his church,—while so many eyes of God, angels, and men are upon you, why do you ever think or speak of eternal things, of heaven and hell, of Jesus's person, offices, righteousness, love, and free salvation, without the most serious and deep impression of their importance? While perhaps you preach your last sermon, and have before you and on every hand of you, hundreds or scores of perishing souls suspended over hell by the frail thread of mortal life, not knowing what a day or an hour may bring forth,—souls already in the hands of the devil, and, as it were, just departing to be with him in the lake which burns with fire and brimstone,—souls already slain by the gospel of our salvation blasted and cursed to them, partly by your means, why do not tears of deep concern mingle themselves with every point you study, every sentence you publish in the name of Christ?—When multitudes of your hearers, some of them never to hear you more, and just leaping off into the depths of hell, are, in respect of their needs, crying with an exceeding bitter cry, *Minister, help, help, we perish,—we utterly perish—pluck the brand out of the fiery furnace,*—why spend your devoted time in idle visits, in unedifying converse, useless reading, or unnecessary sleep?—What, if while you are so employed, some of your hearers drop into eternal

flames, and begin their everlasting cursing of you for not doing more to promote their salvation? When Jesus arises to require their blood at your hand, how accursed will that knowledge appear, which was not improved for his honour who bestowed it?—that ease, which issued in the damnation of multitudes!—that conformity to the world which permitted, or that unedifying converse which encouraged your hearers to sleep into hell in their sins!—that pride or luxury which restrained your charity, or disgracefully plunged you into debt!—Since, my dear pupils, all the truths of God, all the ordinances and privileges of his church,—the eternal salvation of multitudes, and the infinitely precious honour of Jesus Christ and his Father, as connected with *the present and future ages* of time, are intrusted to you, how necessary, that, like Jesus, your Master, you should be faithful in all things to him who appointed you?—If you do the work of our Lord deceitfully,—in what tremendous manner shall your parents, who devoted and educated you for it,—your teachers who prepared you for it,—the seminaries of learning in which you received your instruction,—the years which you spent in your studies,—all the gifts which were bestowed upon you,—all the thoughts, words, and works of God in the redemption of men,—all the oracles, commands, promises, and threatenings of God, which direct, inculcate, or enforce your duty,—all the examples of Jesus Christ, and all his apostles, prophets, and faithful ministers, all the leaves of your Bible,—all the books of your closet,—all the engagements you have come under,—all the sermons which you preach,—all the instructions which you tender to others,—all the discipline which you exercise,—all the maintenance which you receive,—all the honours which you enjoy or expect,—all the testimonies which you give against the negligence of parents, masters, ministers, or magistrates,—all the

vows and resolutions which you have made to reform,—and all the prayers which you have presented to God for assistance or success,—rise up against you as witnesses, in the day of the Lord!

7. See that ye, as workmen who need not be ashamed, earnestly labour *rightly to divide* the word of truth, according to the capacities, necessities, and particular occasions of your hearers, giving every one of them their portion in due season. Never make your own ease, your inclination or honour, but the need of souls, and the glory of Christ, the regulator in your choice of subjects. Labour chiefly on the principal points of religion, to bring down the fundamental mysteries of the gospel to the capacities of your hearers, and inculcate on their consciences the great points of union to and fellowship with Christ, regeneration, justification, and sanctification, these will require all your grace, learning and labour. Never aim at tickling the ears or pleasing the fancies of your hearers; but at convincing their consciences, enlightening their minds, attracting their affections, and renewing their wills, that they may be persuaded and enabled to embrace and improve Jesus Christ as freely offered to them in the gospel, for wisdom, righteousness, sanctification, and redemption. Labour to preach the law as a broken covenant,—the gospel of salvation,—and the law as a rule of life,—not only in their extensive matter, but also in their proper order and connection. It is only when they are properly connected, that the precious truths of God appear in their true lustre and glory. It is at your infinite hazard, and the infinite hazard of them that hear you, if you, even by negligence, either blend or put asunder that law and gospel which Jesus Christ has so delightfully joined together. No where is it more necessary to take heed, than in preaching up the *duties of holiness*. Let all be founded in union

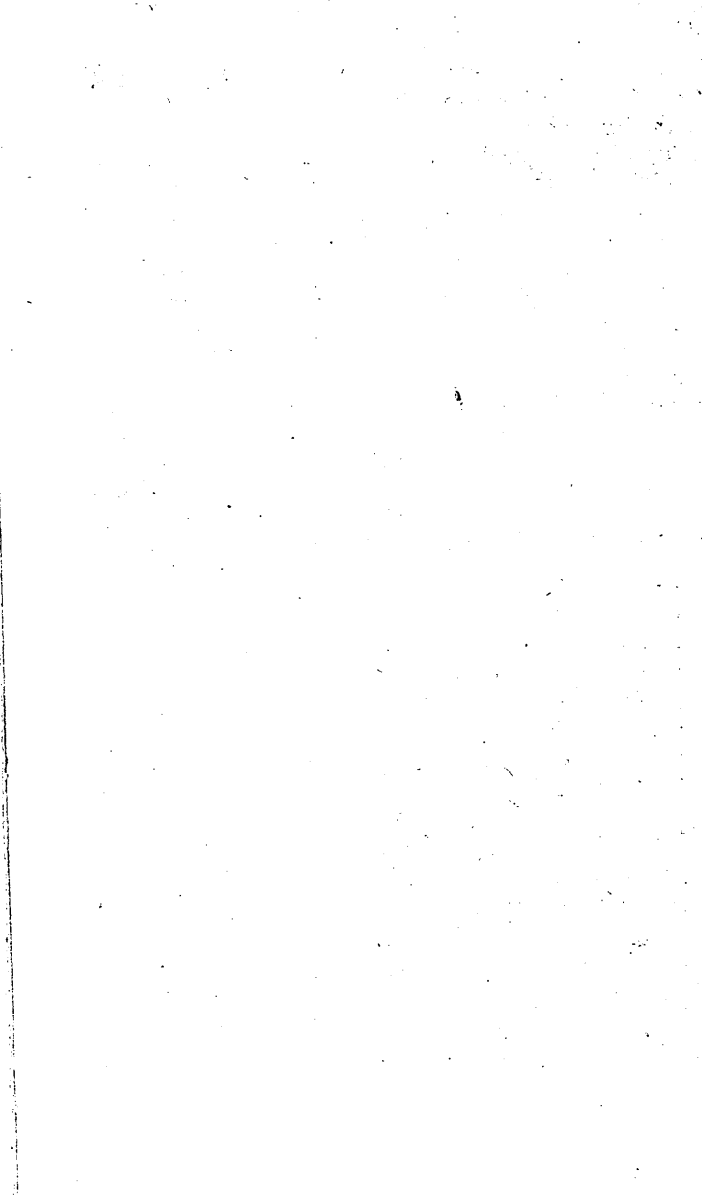
to and communion with Christ, all enforced by the pattern, love, righteousness, and benefits of Christ, Eph. iv; v; vi. Col. iii; iv. 1 Pet. iii; iv. See *Diction. art. Gospel and Sabbath Journal.*

8. You have stated yourselves publick witnesses for Jesus Christ, who profess to adhere to, and propagate his *injured truths*,—and to commemorate with thankfulness the *remarkable mercies* which he has bestowed on our church and nation,—and to testify against, and mourn over our own and our fathers' *fearful backslidings* from that covenanted work of reformation once attained in our land. See that ye be judicious, upright, constant, and faithful in your profession. I now approach death, heartily satisfied with our excellent *Westminster Confession of Faith, Catechisms, and Form of church government*,—and cordially adhering to these *Covenants*, by which our fathers solemnly bound themselves and their posterity to profess the doctrines, and practise the duties therein contained. I look upon the Secession as indeed the cause of God, but sadly mismanaged and dishonoured by myself and others. Alas! for that pride, passion, selfishness, and unconcern for the glory of Christ, and spiritual edification of souls, which has so often prevailed!—Alas! for our want of due meekness, gentleness, holy zeal, self denial, hearty grief for sin, compassion to souls in immediate connection with us, or left in the established church, which became distinguished witnesses for Christ. Alas! that we did not chiefly strive to *pray better, preach better, and live better* than our neighbours.—Study to see every thing with your own eyes, but never indulge an itch after novelties: most of those, which are now esteemed such, are nothing but *old errors*, which were long ago justly refuted, varnished over with some new expressions. Never, by your peevishness, contentions, eagerness about

wordly things, or the like, make others think lightly of the cause of God among your hands. If I mistake not, the churches are entering into a fearful cloud of apostacy and trouble. But he that endures to the end shall be saved. Be ye faithful unto the death, and Christ shall give you a crown of life.-- But if any man draw back, God's soul shall have no pleasure in him.

9. Always improve and live on that blessed encouragement which is offered to you as Christians and ministers in the gospel. Let all your wants be on Christ. *My God shall supply all your need according to his riches in glory by Christ Jesus.* Cast all your cares on him, for he careth for you. Cast all your burdens on him, and he will sustain you. If your holy services, through your mismanagement, occasion your uncommon guilt, his blood *cleanseth from all sin.* You have an *Advocate with the Father, Jesus Christ the righteous, who is the propitiation for your sins.* If you be often diffculted how to act, he hath said, *The meek will he guide in judgement: the meek will he teach his way.*---*I will instruct thee and teach thee in the way which thou shalt go. I will guide thee with mine eye set upon thee. I will lead the blind in a way which they know not.*---If you be much discouraged because of your rough way and your want of strength, he has said, *When the poor and needy seek water and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places. Fear not; for I am with thee: be not dismayed, for I am thy God. I will strengthen thee: Yea, I will help thee: I will uphold thee with the right hand of my righteousness. Fear not, worm Jacob,---I will help thee, saith the Lord thy redeemer. I will make thee a new sharp threshing-instrument,---and thou shalt thresh the mountains.*

My grace shall be sufficient for thee: for my strength is made perfect in weakness. As thy days are, so shall thy strength be.---If your troubles be many, he hath said, When thou passeth through the waters, I will be with thee;---the rivers shall not overflow thee: When thou walkest through the fire, thou shalt not be burnt, nor shall the flame kindle upon thee.---If your incomes be small and pinching, Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that we through his poverty might be rich. He shall see his seed---the travail of his soul, and be satisfied:---and he has promised, I will abundantly bless her provision, and satisfy her poor with bread. I will satiate the soul of her priests with fatness. A salary of remarkable fellowship with Christ, and of success in winning souls, is the most delightful and enriching.---If your labours appear to have little success, be the more diligent and dependent on Christ. Never mourn as they that have no hope. Let not the eunuch say I am a dry tree. Jesus hath said, I will pour water on him that is thirsty, and floods on the dry ground. I will pour my Spirit on thy seed, and my blessing on thine offspring. A seed shall serve him. The whole earth shall be filled with his glory. The kingdoms of this world shall become the kingdoms of our Lord and his Christ. Believe it on the testimony of God himself: believe it on the testimony of all his faithful servants; and, if mine were of any avail, I should add it, that there is no Master so kind as Christ; no service so pleasant and profitable as that of Christ; and no reward so full, satisfying, and permanent as that of Christ. Let us therefore begin all things from Christ; carry on all things with and through Christ; and let all things aim at and end in Christ.



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